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Number

✓ BY THE WAY OF
A SCRIPTURE INTERPRETATION.

T H E I S M:
A
P R O P H E C Y:
O R,
Prophetical Differtation.

PREDICTING and DECLARING
The Coming of the expected MESSIAH, in the
Character of LORD and KING;

T H E
Setting up of a NATIONAL Theocracy, in the
Calling of the JEWS, and Redemption
of the GENTILE CHURCH.

P A R T I.

CONSISTING OF
An Astro-Theological UNFOLDING of certain
formerly obscure, but highly-interesting and
capital POINTS OF DOCTRINE.
Adapted to the present Crisis of AFFAIRS.

BY JOHN INGLES.

1 JOHN iv. 1.—*Believe not every Spirit, but try the Spirits whether they are of God; because many false Prophets are gone out into the World.*

REV. ii. 25, 26, 27.—*But that which ye have already, hold fast till I come. And he that overcometh, and keepeth my Work unto the End, to him will I give Power over the Nations; (and he shall rule them with a Rod of Iron; as the Vessels of a Potter shall they be broken to Shivers) even as I receiveth of my Father.*

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E R R A T A:

In the Introduction p. 11. l. 24. for on read or. p. 13. l. 24. for have read how. p. 33. for *Gal.* III. 17. read 27. p. 40. l. 25. for *Matth.* XVI. read XV. and for *Mark.* VIII. read VII. p. 33. l. 24. r. *Revel.* XVIII. 8. p. 75. l. 9. for *Heb.* p. 34. l. 19. for factity read sanctity.

Chap. I, XII. 19. read 29. p. 120. l. 3. for Glory read Glorification. p. 126. l. 29. for Substance read Sustenance. p. 132. l. 29. infra for *Matth.* III. 20. read XXIII. 5. p. 138. infra for *Psal.* XXXI. 10. read 20. p. 141. infra l. 38. for *Pf.* XXXI. 26. read 20. p. 144. infra l. 3. for vers 10. read 4. p. 153. l. 7. for 6. read 16. p. 156. l. the last for 3. read III. and for XIX. read 19. p. 157. infra l. 10. LX. read LXI. p. 159. l. last for 1 *Cor.* I. 22. read 21. p. 167. l. 7. for shew read tell. p. 169. l. 13. for *Matth.* XII. read XVII. p. 189. l. 20. fo *Revel.* V. read VI. p. 196. l. 21. read sensible within himself. p. 211. l. 13. for him read gave him. p. 220. infra l. 1. for 14. read 4. p. 221. l. 2. read the Tree of Life. p. 228. l. 9. read henceforth. p. 242. l. 9. for *Luke* XX. read XXII. and for II. read XI. p. 287. l. 17. read with. p. 288. l. 43. for V. read IV. p. 290. l. 1. read 23. p. 294. l. 13. for insolent read insolently. p. 302. l. 13. read was about. p. 304. l. 19. for would read could.

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A POSTSCRIPT, by the Way of an ESSAY upon the *Signs* of the *Times*.

A L E S S O N.

I S A I A H XXVIII. 9----29.

WHOM shall he teach Knowledge? And whom shall he make to understand Doctrine? *Them that are weaned from the Milk, and drawn from the Breasts.*

For Precept *must be* upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little *and* there a little.

For with stammering Lips, and another Tongue will he speak to this People.

To whom he said, This *is* the Rest *wherewith* ye may cause the Weary to rest, and this *is* the Refreshing: Yet they would not hear.

But the Word of the LORD was unto them, Precept upon Precept, Precept upon Precept, Line upon Line, Line upon Line, here a little *and* there a little; that they might go and fall backward, and be broken, and snared, and taken..

Wherefore hear the Word of the LORD, ye scornful Men.-----

Because ye have said, We have made a Covenant with Death, and with Hell are we at Agreement; when the overflowing Scourge shall pass through, it shall not come unto us; for we have made Lies, our Refuge, and under Falshood have we hid ourselves.

Therefore thus saith the Lord GOD, Behold, I lay in Zion for a Foundation: a Stone, a tried Stone, a precious Corner-Stone, a sure Foundation: He that believeth, shall not make haste.

Judgment also will I lay to the Line, and Righteousness to the Plummets, and the Hail shall sweep away the Refuge of Lies, and the Waters shall overflow the Hiding-place.

And

And your Covenant with Death shall be disannulled, and your Agreement with Hell shall not stand; when the overflowing Scourge shall pass through, then ye shall be trodden down by it.

From the Time that it goeth forth, it shall take you: For Morning by Morning shall it pass over, by Day and by Night, and it shall be a Vexation, only *to* understand the Report.

For the Bed is shorter, than that a *Man* can stretch himself on it: And the Covering narrower, than that he can wrap himself in *it*.

For the LORD shall rise up as *in* Mount Perazim, he shall be wroth as *in* the Valley of Gibeon, that he may do his Work, his strange Work; and bring to pass his Act, his strange Act.

Now therefore be ye not Mockers, lest your Bands be made strong: For I have heard from the Lord GOD of Hosts a Consumption, even determined upon the whole Earth.

Give ye Ear, and hear my Voice; hearken and hear my Speech.

Doth the Plowman plow all Day to sow? Doth he open and break the Clods of his Ground?

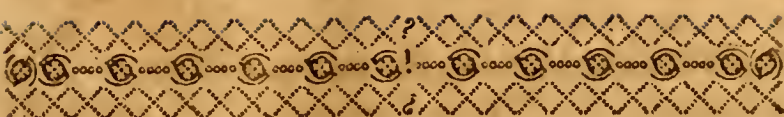
When he hath made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barley, and the Rie in their Place?

For his God doth instruct him to Discretion, and doth teach him.

For the Fitches are not threshed with a Threshing-Instrument, neither is a Cart-Wheel turned about upon the Cummin: But the Fitches are beaten out with a Staff, and the Cummin with a Rod.

Bread-Corn is bruised: because he will not ever be threshing it, nor break it with the Wheel of his Cart, nor bruise it with his Horlemen.

This also cometh forth from the LORD of Hosts, which is wonderful in Counsel, and excellent in working.



INTRODUCTION.

UNDER the Liberties and Privileges of *Protestantism*, our Age (as it should seem to appear) is very eminently and peculiarly distinguishable in the Aboundings of a *literary* or learned IN-FI-DE-LI-TY; † such being the Appointment of God in the Œconomy of *human Affairs*, the constituent Branches or Members of Society in general, do of Course derive their Notions of *Duty* and *Religion* from the SUPERINTENDANTS of *Society*: for as zealously contended for, and maintained by a late Reverend *Personage* * of no inconsiderable Figure, it is acknowledged that a *Magistracy* to administer Law and superintend the publick Weal is by no Means a less “*salutary Institution*,” less “*noble in its Designs*,” or “*important in its Effects*,” than the “*separate Institution of an ORDER OF MEN*, to preside in our solemn Acts of
a “*Devo-*

† As Instance, the *Learned*, and some of them valuable Writers in the *Deistical* Way.

* Dr. S.--, of *Philadelphia*.

“ Devotion, and to form the Minds of the
 “ People to the Knowledge both of *Law*, and
 “ *Duty*; because *Action* follows *Opinion*,
 “ and in order to *act* right, we must first
 “ learn to *think* right: Whence,” as the
 Doctor proceeds to infer, “ the *Priesthood*,
 “ most undoubtedly, rests upon the same
 “ Foundation with *Society* itself, and takes its
 “ Rise from the Necessity of human Affairs,
 “ which requires some Institution for assisting
 “ the *Busy*, rousing the *Indolent*, and *inform-*
 “ *ing* ALL; and (continues he) there never
 “ was a Society of any Kind which did not
 “ find it necessary, under some Name or other
 “ (call them Priests, or call them by any other
 “ Name) to appoint certain Persons, whose
 “ particular Business it might be to study and
 “ explain what was conceived to be the great
 “ Interests of that Society.” *

It is natural for Men to converse about
 their *Interests*, and in Matters the most *in-*
teresting, there is a State of *Doubting* and
 UNBELIEF, and there is a State of *confirmed*
 KNOWING, the *one* being necessarily subser-
 vient to the *other*. But it seems that it is the
 Part of the more serious and well-meaning
 of

* See his Letter to the Rev. Mr. T--- B----

of *Clergy*, severely to inveigh against the extremely prevalent and daring Insolency of the *Infidel State*, as acting therein but consistently with the Duty and Dignity of their Station; so of Course it is the Part of the more serious and well-meaning of *Laity*, to stand in Dread and Abhorrence of written Performances professedly *Atheistical*; wherefore, as venturing to impart a *Novelty of Sentiment* herein, how hardly shall one escape the concurring Censure of many conscientious and seriously disposed Minds?

BUT in as much as the *TIMES* do at Length *require*, be our Sentiment publicly known:

LET such as be grounded in the Spirituality of a *practical Religion*, stand fast in that Liberty wherewith *CHRIST* doth make the true *Disciples* FREE; let them simply adhere to the Scriptures, and to that Peculiarity of Illumination wherewith People of different Parties or Denominations may be respectively favoured.

BUT for the *high-flying* and *speculative* Admirers of the supernumerary Perform-

ances of our *modern* CLERGY, freely tolerated be they, in discovering and reading to the Utmost, whatsoever may have been published to the World, as proceeding from the doubting Despondency or Desperation of the INFIDEL STATE.

IN Matters of common Concern, it never was the Part of the *Redeemed* in CHRIST, either forcibly to *suppress*, or peevishly to *accuse* our Neighbour in the Sincerity of his Sentiments or Opinions, whatsoever the same may be, however it may become the Legislature to punish open Blasphemy; for as *Jesus* answered *Pilate*, saying, Thou couldest have NO POWER AT ALL against me, except it were *given* thee from Above; so our modern Speculatists (as to the Sensible it is given to understand) could have NO POWER AT ALL in prevailing upon our Minds by Means of those their subtil Performances exhibited to publick View, except it were *given* them to the effecting such Purposes thereby, as providentially are *designed* and *conducted* in Subserviency to the UNIVERSAL GOOD.

IT

It is natural for us all to converse about our *Interests*, I say ; and if we have not an Interest in *future Conditions* of Life, how slender, how precarious our *Interests* in the *present* ?

CONVERSATION (in the Great) consisting of a mutual or interchangeable Intercourse of Sentiment concerning whatsoever be the Objects of our *Interests* or *Affections*, is very properly resolved into a *Lacking* and *Receiving*, or an *Asking* and *Declaring* ; and in a religious Respect, a *Lacking* and *Receiving*, or an ASKING and RESOLVING, concerning our Interests in Common, our *highest* Interest, even an UNIVERSAL GOOD. And as formerly, at the Close of the *Mosaical* Administration, the *Current* of popular Sentiments and Opinions, did *originate* or were *derived* from the Superintendants of Society, the *educationally* and *professedly* LEARNED, the *educationally* and *professedly* RELIGIOUS, viz. First the *Scribes*, and Secondly the *Priests*, the Elders and Pharisees : So now, as it is known and acknowledged by all, the *Current* of our Sentiments and Opinions, our *Lackings* and *Aboundings* in Common, do
originate

originate in like Manner from the SUPER-INTENDANTS of Society, viz. The *Writings* and *Preachings* of the educationally and *professedly* LEARNED, the educationally and *professedly* RELIGIOUS—most directly and most properly classed under the Ideas of *Scribes*, *Priests* and *Pharisees*: For in as much as the *modern* is *professedly* founded upon the *antient* Institution of *Tythes*, under the *Levitical* Law, the Propriety of the Appellation *Priest*, may not be evaded; and tho' in the late *Discovery* wherewithal it hath pleased Providence to favour these latter Ages, viz. The *Art of Printing*, the Appellation *Scribe*, is become obsolete; yet the popular Idea of *Learned* educationally, and *professedly* *Learned*, how incontestably *parallel*.

IN CONSEQUENCE of an habituated Aptness to *speculate* and *scrutinize* upon such Subjects of Enquiry as came within their Cognizance, it ever was the Part of the antient Scribes, to be the Foremost in *raising* Objections, Doubts and Ambiguities, *exciting* Debates, and *propounding* of Questions concerning that *Strangeness* of Doctrine introduced by Him of whom it is written, that *He spake as never Man spoke*. AND

AND considering how amplified by Time the Subjects of *religious Enquiry*, that the similar *Doubtings* and *Lackings* of the modern LEARNED should be proportionably *enhanced*, is but Matter of Course; and in Consequence of the now so facilitated Means of literary Communications, that these similar Lackings and Doubtings should terminate in a Variety of SCEPTICISMS, DEISMS, ATHEISMS, is by all Means a *providential* Verification of our Scripture *Prophecies* concerning the LATTER DAYS.

As *professedly* it is the Part of the PRIEST to *expound*, *declare* and *resolve*, so at Length it is *professedly* become the Part of the modern SCRIBE to *hesitate* and *scrutinize*, to *search*, *debate*, *propound* and *enquire*, concerning the Fundamentals and Essentials of the CHRISTIAN FAITH.

HOWEVER rejected, contemned, or misinterpreted, yet it never was the Lot of the REAL *Prophet* (some Allowance being made for a Minority of Growth, ‡ or an Obliquity of Expression) to be confuted in his Doctrine; and that so exceedingly insufficient
and

‡ In the regenerate State.

and unavailing the Effays of Clergy in Vindication of their *Christian Cause*,-----What speak these their hitherto but *vain* Resistances?----What speak they to the *Sensible*, but that the *one Party* is as deep in the *Mud* as the *other* in the *Mire*? *

THIS is Matter of common Concern; and as simply one may venture to indulge a Freedom of Communication: *Query*, Which of these *Parties* best hold forth to the World; which makes the more respectable Figure; claims the greater Veneration, or most merits the Esteem of the candid Spectator, or *disinterested* Arbiter, between the *one* and the *other*; the *Priest* or or the *Scribe*?

THE one is unhappy in that State of DOUBTING, which is the Lot of One and All, until it please GOD to enlighten us; the other *assumes* to BELIEVE; the one *openly* acknowledges, and even publishes his Doubts, such being the *Means* which kind Providence vouchsafes for his Relief in due Time; the other artfully conceals his, because repugnant to his Interest, and unbecoming

* See Dr. LELAND's Review of the Deistical Writers, the Author seems to have acted the Part of a Candid and Judicious Writer in his Way.

coming his Profession. In the Writings of the *Infidel*, we very readily trace a *Sincerity* of Purpose in the *undisguised* Communications of his *real* Sentiments : But as we examine the Productions of T H A T TREE, the Leaves whereof are *fair*, and the Fruit thereof *much*; what can we say, but that little other than a wolfish Hypocrisy and Dissimulation in an *ostentatious* Multiplying of Words, shall be found ?--- In the undisguised Communications of the *Infidel* State, what read we, but such a Situation of Mind as claims the concurring Aid of the Sensible, to relieve ?--- Who more an Object of Pity and Compassion than the *desperate, yet sincere Unbeliever* ?-- He scarcely ever becomes bold in acknowledging himself such, but by his previously earnest and diligent Endeavours to examine into the *real Merits* of the Cause.----- But in the Writings of Clergy, what read we more frequently, than the vain and Self-complaisances of a *Mind at Ease*; little knowing, less caring for an *Interest* in CHRIST, or in their Christian Cause, so the *Name* and the *Establishment* be the Means of their peaceably enjoying their temporary Honours and Tranquilities.--- What shall we say ? The Scribe doth *confess* his Doubts, but the Priest betrayeth his;---for how confidently may One venture to appeal to the Doubting, whether the

more serious and well-meaning of *Clergy*, so far as deliberately and thoughtfully concerned in *convicting* or *opposing*, have not rather *subtilized* and *strengthen'd*, than *relieved* the *Doubtings* and *Despondencies* of the *Infidel State*?

At this the fulfilling of our *TIMES*, as the Reader will have to observe by the Tenor of the ensuing Discourse, we consider these the *SUPERINTENDANTS* of Society in general, whence the *Askings* and *Resolvings*, the *Lackings*, and *Aboundings* of the People do originate, as being strictly the *ANTITYPE* of those of the former Administration at the Coming of the promised *Messiah* in the *Flesh*.

Let him that glorieth Glory in the Lord.
-----It was not without some considerable Hesitation, that so largely, we have dared to assume in our having prefixed so unusual a Title to a Performance not less unexceptionable than the present.

It must on all Hands be allowed that herein I am *RIGHT*-----on otherwise considerably *WRONG*.-----If *Wrong*, then of Consequence it will be the Concern of the Advocates for *Right* as such, whomsoever they be, that by one Means or another the *Wrong* as such be openly detected.

detected; in Order that severely as it is possible the Author and Promulgator of *Wrong* be caused to smart for so adventurous a Wrong.-----If RIGHT, then happily for me, if given me to triumph within the Bounds of Moderation; for if *Right*, then certainly there are (as one to many Thousands at least,) by whom it will be considered how becoming the *Wisdom* and *Providence* of God,-----that so inconsiderable an Essay should have admitted of being thus *professedly distinguished* from the well known SUPERNUMERARIES of THAT TREE, *the Leaves whereof are fair*, (as aforesaid) and *the Fruit thereof much*.

For admit that one might venture to enquire between the Advocates for GOSPEL in general, and those for the MORALITIES of the Stage, in the Dignity, purport, Spirit, and Tenor of their several Communications respectively, (and especially considering how absolutely and avowedly the former do assume unto themselves the Name of an *Ambassadorship* from above) might there not be a Convenience in presuming that at one Time or another, there may, or ought to be found some considerable or least some *reputable* or commendable Distinction or *Difference*,
the

the Advocates for *Right* whomsoever they be, might well be presumed to answer in the Affirmative.

At present, how compleatly of a Piece the Publications of the *Priest* on the one Part, and of the *Stage Moralist* on the other-----! some Exceptions being made in Favour of the Latter, how barefacedly of a Piece, their Compliment Dedicatory! their Ambition to amuse, and the Depth and Cincerity of their Concern to become publickly recommended to a *Taste*; how correspondantly similar! how paralel!-----

And Query, of the Two; which appears with the Better Grace, the *PRIEST* or the *Stage Moralist*? The one professeth to *teach*,-----the other to *entertain*; and shall the Reader who would willingly be taught by the one, or he who expects to be *entertained* by the other be the most likely to meet with Disappointment? For the present it is submitted.

*The Tongue is a little Member, and boasteth great Things, behold have great a Matter a little Fire kindleth! **

Bur

* James 3, 5. see the Chapter to the End.

BUT now a Word as to Criticism.

THE *Poet*, in presuming upon his perpetuated Fame, presumes upon the concurring Approbation and Esteem of Mankind in general, as by common Consent; his Works being really useful and meritorious, so far as proved, or discovered so to be, in the Issue: And what shall be announced of his excellent Performances in the Great, but that they are an *Appeal* to an answerable Judgment, Vivacity, or Sublimity of Sentiment; that is the *innate*, constitutional Sensibility, or Sentiment of the Reader? For the *Fabulist* may not be allowed the Power of *infusing* moral Sentiments, any more than a Power of creating them:— Could he indeed either *create* or *infuse* moral Sentiments, how strangely might the World have been set at Odds! We have many Minds as it is, and yet there is in the Main, such a general Concurrence, as is the Preservative of *regular Societies*; and as an Author shall either be generally esteemed, or almost universally rejected, according to the Aptness of his *Appeal*; so, if we suppose a Declaimant, proposing to

move upon the Minds of a Multitude upon the Occasion of some *interesting* Emergency; should he make an *undue* or an oblique Sally upon the Sentiments, Passions, or Affections, wherewithal the People shall be *previously* possessed, he shall be hissed and contemned, or instantly mobbed for his Misdemeanours.—Hence, in Matters of *common Concern*, doth no Man considerately assume any farther in the Communications of his *own*, than to *move upon* and *excite* a Similarity, or Answerableness of Sentiment in *others*: And that the celebrated Works of Antiquity should have stood the Test of Ages, as the Standards of a Soundness, Justness, and Propriety of *moral Sentiment*, and therefore the Standards of TRUE CRITICISM; — Why is it, but that Mankind in general, was not so constituted, or framed in the Beginning, as that ever we should become so far depraved in general, but that the *Echo*, as One may say, of Truth and Virtue should *still remain*? For, as it was fabled of *Echo*, that when her Body became consumed and wasted into Air, her *Voice* did still remain;
so

so of the *Humanity* in general, it is with Pleasure that we observe, that its primitive Rectitude may never become so far obliterated, but that when “ Wisdom shall cry, “ and Understanding shall put forth her “ Voice,” the *Echo* should *still be known*.

YET, in Case it should with any be admitted as an *Enquiry*, or Matter of Debate, whether in our moral Communications we do *infuse* our Sentiments; the Rebound is this, is Criticism *infused*?—or can it be infused?—if it can, why may it not be infused into a Stone?—or if it be infused, *who* infuses it?—*What Man* shall communicate to me a Capacity of passing my Encomiums or Censures upon a Variety of written Performances?—Or *to whom* shall I pay my Acknowledgements, for having infused into me a Capacity of judging and determining of *Good* and *Evil*, *Right* and *Wrong*, in the daily and hourly Succession of new Occurrences?

LET the Reader be apprised however, that the TRUE *Prophet* assumes not so highly as to propose an *infusing* of his Sentiments; but simply to awaken and excite

such a Train of Perceptibilities in others, as require no more than an *Opening* and *Expanding*; or, as One may say, a Stimulating and Enkindling; for as the Writings of the *Fabulist* are to be consider'd as an *Appeal* to the Criticism, or Judgment of the EXTERNAL MAN,—Is not this Thing so?—Was not this a base, or the other a commendable Action?—So all the Communications of the TRUE *Prophet*, are ever to be consider'd as distinguishable herein, that they are an APPEAL to the Perceptibilities of the INTERNAL MAN, in Scripture called the WITNESS:—For though the *Angel** be locked up in *Death*, as the Form, the Figure, or Feature of the Herb, or Tree in the Seed before it germinates; yet the Echo is known: For, when the Prophet appeals, Is not this Thing so? *It is*, saith the Witness in Secret, though all the World should gainsay it.

HENCE, according to Scripture, 1 *John* v. 9, “ If we receive the *Witness* of MEN, “ the *Witness* of GOD is greater: For this “ is the *Witness* of GOD, which he hath “ testified

* viz. The new Man, *Ephes.* iv. 24. or hidden Man of the Heart, 1 *Peter* iii. 4.

“ testified of his SON: He that believeth in
 “ the Son of GOD, hath the *Witness* in
 “ himself: And this is the *Record* that GOD
 “ hath given us; *eternal Life*: And this
 “ Life is in his Son. He that hath the
 “ Son, *hath Life*; and he that hath not
 “ the Son of GOD, hath *not Life*:” Which
 Scripture unavoidably must be interpreted
 thus; That so far as we *savingly* believe,
 by the hearing of the Word, it is by Means
 of the *Appeal*, as above, that is made to the
Witness of GOD in Men: “He that believ-
 “ eth on the Son of GOD, hath the *Witness*
 “ in himself:” And when once we believe,
 there needs no recording, or writing down
 our Belief, lest we forget it again; but this
 is the Record that GOD hath given us LIFE,
 ETERNAL LIFE; a *renewed State*, or
Condition of Life, according to our Perse-
 verance in such an Exercise of a *Seeking* and
Faith towards GOD, as N. B. our Belief
 shall suggest to be requisite: And this our
 renewed State of Life is in his Son: That
 is to say, we by such Perseverance become
 the *quickened Branches* upon HIS VINE; in
 such Sense as the outward Man is a Branch,
 or Member of the *natural Vine*; “ he that
 “ hath

“ hath the Son, hath Life; and he that
 “ hath not the Son of God, hath not Life.”

HENCE it is that the *Prophet* is incapable of the *Vanity* of vain Hopes and Fears, concerning *how acceptable* to the Publick his Performances; his Business is to bear a Testimony to the *Truth*; and as in the *former*, so in *all* Ages, his Performances, of Course, must meet with an *abetting*, as well as an *hostile Party*. — Our NEBUCHADNEZZAR, by his Compliment and Parade, under the Patronage of my Lord, shall prevail to amuse here and there an idle Speculatist with the *Muchness* of his Fruit; but as his *Appeal* is no more than an Appeal to the *Vanity* and *Doubting* of the antichristianized apostatized State, but *slender* is the Hold he obtains, and but *slenderly* productive is his *Fruit*, of more FRUIT; whereas the *Testimony* of TRUTH, is divinely efficacious: For, as proceeding from GOD, so it more or less partakes of a *Power Omnipotent*; the Tendency of such Testimony being to move upon the Minds of the ELECT, in the quickening and exciting such a FAITH, as when concentrating with the
 Will

Will of God's *Unity*,* is OMNIPOTENCE itself: "All Things are possible to him that believeth." *Mark* ix. 23.

BUT that we may not be tedious, let the Candid be apprised, that the Author expects to be canvass'd by Numbers, who, "hearing, shall hear, but shall not understand; and seeing, shall see, but shall not perceive;" and to the *Gainfaying* of these, he very willingly submits: "Why do ye not understand my Speech? Even because you cannot hear my Word."†

IT is given him to rejoice in the *Revelation* of the MYSTERIES; but at the same Time he assumes to profess but the *Infant State*: And as to the the Ensuing, however susceptible of *Crudity*, or chargeable with certain *Inaccuracies*, suspect him of *Contrivance* || who may, it is presumed that our *Legitimacy* will speak for itself.

THE

* Our Meaning in the Use of this Word UNITY, remains to be hereafter explained.

† *John* viii. 43. Observe the succeeding Verses to the End.

|| There are, as it should seem, who suspect me of *Contrivance*.

THE Degradation of our *spiritual* NEBU-CHADNEZZAR, was Matter of high Entertainment to me; for never did the Interpretation so occur to my Thoughts, until instantly as exhibited, in such Order as the Reader shall find. But *N. B.* this Matter, *viz.* the HEWING DOWN of the TREE, remains to be more largely discussed, as it shall please God hereafter: For though entirely satisfied as to my own Part, that in comparing Scripture with Scripture, my Mind was instantly conducted by the UNERRING ILLUMINATION; yet the Answerableness of these several Scriptures to each other, in Order to the more full Conviction, and Satisfaction of the candid Enquirer, admits of much larger Illustrations.

FINALLY, be the Seeking assured, That this the *full Revelation* of the MYSTERY, which from the Beginning of the World hath been hid in God, though peculiar to the *Time*, is by no Means peculiar to a *People* or *Nation*: But as the Lightning cometh out of the East, and shineth even unto the West; so instantly risen, and rising, be
the

the Springings of EVANGELIC DAY, upon
all Nations, to the Fulfilling of the ancient
Predictions, concerning the great and terrible
DAY of the LORD.

“ HE will lift up an Ensign to the Nati-
“ ons from far, and will hiss unto them
“ from the *Ends* of the Earth ; and behold
“ they (the Prophets or Messengers) shall
“ come with Speed swiftly : None shall be
“ weary, or stumble amongst them ; none
“ shall slumber, nor sleep, neither shall the
“ Girdle of their Loins be loosed, nor the
“ Latchet of their Shoes be broken : Whose
“ Arrows are *sharp*, and all their Bows
“ *bent* ; their Horses Hoofs shall be count-
“ ed like Flint, and their *Wheels* like a
“ Whirl-wind ; their Roaring shall be like
“ a Lion, and they shall *roar* like young
“ Lions : Yea, they shall *roar*, and lay hold
“ of the Prey, and carry it away safe, and
“ none shall deliver it And in *that Day*,
“ they (the Enemy) shall *roar* against
“ them like the *Roaring* of the Sea ; and if
“ one look unto the Land, behold *Dark-*
“ *ness* and *Sorrow*, and the Light is dark,
“ ened in the Heavens thereof.”

GALILEE of the *Nations*, Isa. ix. 1. is mentioned with a View to the Bringing-forth of the Church, in these the *latter Ages* of the World. And that the JEWS should hitherto have refused such a Christianity, as by the GENTILES have been offered them, they have been altogether in the Right; such having been the Will and Appointment of God: And as they now become gathered, such their Gathering will be strictly in *Time*, and *Order*, and *Manner*, as foreshewn by those CAPITAL PROPHECIES, which hitherto by them have been considered as unfulfilled. The Children of the *Mystery* need not be informed, that the Prophecies of *Isaiab* and *Jeremiab* concerning the Downfal of *Babylon*, particularly *Isaiab* the 13, 14, and 47th Chapters, and *Jeremiah* the 50 and 51st Chapters, remain yet to be fulfilled upon BABYLON the GREAT,

the Fulfilling in Type, being in no Wise answerable to the mighty Overthrowing, and universal Devastation, as described in the said Chapters :---Or that the Fulfilling of the antient Predictions concerning the latter *Bringing-forth* of the Church, the

Restoration

Restoration of the *Jews*, and the *Downfal* of *spiritual* *BABYLON*, shall be altogether a cotemporary Work.

THE Overthrow of *Babylon*, is in Scripture discoursed as of a *Battle* that shall be *universal*.

“ THE Burden of *Babylon*, which *Isaiab*
 “ Son of *Amoz* did see. Lift ye up the
 “ Banner upon the high Mountain, exalt
 “ the Voice unto them, shake the Hand,
 “ that they may *enter* the Gates of the No-
 “ bles.—I have commanded my *sancti-*
 “ *fied Ones*, I have also called my *mighty*
 “ *Ones*, because of mine Anger, even them
 “ that rejoice in my Highness. The Noise
 “ of a Multitude in the Mountains, like as
 “ of a great People; a tumultuous Noise
 “ of the Kingdoms of Nations gathered to-
 “ gether; the Lord of Hosts mustereth the
 “ Host of the *Battle*, Isa. xiii. 1, 2; 3, 4, 5.”
 And according to the Fulfilling in Type, a
Battle it was in the literal Sense. But when
 the Prophet is led more distinctly to point
 out the antitypical Fulfilling, at the after
 Bringing-forth of the *CHURCH*; “ The Peo-
 “ ple (saith he) Chap. ix. 2. that walked
 d 2 “ in

“ in Darkneſs have ſeen a great Light.
 “ They that dwell in the Land of the Sha-
 “ dow of Death, upon them hath the
 “ Light ſhined: They joy before thee ac-
 “ cording to the Joy in Harveſt; and as
 “ Men rejoice when they divide the Spoil.”

And then with a View to the Calling of the
 ſcattered *Jews*, proceeds, Ver. 4. “ For
 “ thou haſt broken the Yoke of his Bur-
 “ den, and the Staff of his Shoulder; and
 “ the Rod of his Oppreſſor, as in the Day
 “ of *Midian*.” The Day of *Midian* is thus
 mentioned, with a Reference to the ſo-ce-
 lebrated Breaking of their Yoke, as redeem-
 ed from under the Rod of the former Op-
 preſſor, viz. *Pharaoh*. And with a View
 to the great and finiſhing *Battle* and *Victory*
 of the Church univerſal over her Enemies,
 proceeds, Ver. 5. “ Every *Battle* of the
 “ Warrior is with confuſed Noiſe, and
 “ Garments rolled in Blood, but THIS
 “ ſhall be with *Burning*, and with the *Fewel*
 “ of Fire: For unto us a Child is born,
 “ unto us a Son is given, and the Govern-
 “ ment ſhall be upon his Shoulder, &c.
 “ Ver. 6, 7.” An Expoſition of which Ver-
 ſes we may not farther attempt here; let it
 ſuffice

suffice that they are comprehensive both of the *former*, and *latter* Bringing-forth of the Church; and may not be interpreted, or apprehended, but by the *Enochian* Light, in the Openings of the GREAT ARCANUM.

BUT as *Cyrus* was the Overthrower of *Babylon* in Type, that the Re-establishment of the Church universal, *viz.* the *Building-up* of the CITY and TEMPLE, in the mystical Sense, is cotemporary with the *Overthrow* of spiritual *Babylon*, witness these remarkable Sentences: “ Sing, O ye Heavens, for the Lord hath done it: Shout, ye lower Parts of the Earth: Break forth into Singing, O ye Mountains, O Forest, and every Tree therein: For the Lord hath redeemed *Jacob*, and glorified himself in *Israel*. Thus saith the Lord, thy Redeemer, and he that formed thee from the Womb, I am the Lord that maketh all Things; that stretcheth out the Heavens alone; that spreadeth abroad the Earth by myself; that frustrateth the Tokens of Liars, and maketh Diviners mad, that turneth wise Men backward, and maketh their Knowledge foolish; that

“ that *confirmeth* the Word of his Servant,
 “ and *performeth* the Counsel of his Messen-
 “ gers;  That *performeth* the Counsel of
 “ his Messengers, that saith unto *Jerusalem*,
 “ Thou shalt be inhabited; and to the Cities
 “ of *Judah*, Ye shall be built, and I will
 “ *raise up* the decayed Places thereof: That
 “ saith unto the Deep, Be dry, and I will
 “ dry up thy Rivers: That saith of CY-
 “ RUS, He is my Shepherd, and shall per-
 “ form all my Pleasure; even saying to
 “ *Jerusalem*, thou shalt be built; and to
 “ the *Temple*, thy Foundation shall be laid,
 “ *Isa.* xliv. 23—28.” Here the Person-
 ality, and regal Power of *Him*, who is the
Shepherd of ISRAEL, is spoken of under the
 Character of a CYRUS. † AND

† Many are unhappy in the Lack of distinguishing be-
 tween the *Divinity* and *Humanity* of CHRIST: Between
 the PERSONALITY of *Christ* in Heaven, and the SPIRI-
 TUALITY of *Christ* revealed in Men upon Earth. For
 clear Apprehensions in this Matter, the Reader is referred
 to the ensuing Work; but for the present, let it suffice,
 that of Christ in Men, the Scriptures mean no other than
 the *Christian State* become *known* and *experimented* in Men;
 which Christian State, is that of the *new Birth*, John iii. 3:
 or it is the obtaining a *renewed* State or Condition of
 Life.

MESSIAH, in the Flesh, was the Opener of the Way,
 or the first from *Adam*, in whom the Possibility of such Re-
 newedness was obtained,—and of Christ revealed in Men:
 Now, we mean *Deity* become revealed in, or united with
 the *Humanity*, in such Sense as Deity and Humanity be-
 came

AND would the Reader be apprised of the Nature and Manner of this great and universal Overthrowing of the graven Images ; * then consider the general Over-
turning

came united in the *Person* of our Lord : Whereas, *Christ revealed*, is an Impropriety of Speech, otherwise than that in such the Revelation of Deity in the Humanity, we obtain a *Fellowship* with Christ, and with the Saints in Heaven, as also the *Fellowship* of the Brethren upon Earth : † And of the latter *Bringing-forth* of the CHURCH, we would be understood to mean, a latter *Bringing to the Birth* of such the Renewedness of a Life *hid with Christ in God* : And of the COMING of *Christ*, in the Character of LORD and KING, as the *Shepherd* of *Israel*, a SHEPHERD to the Faithful, whether Jew or Gentile ; but a CYRUS to the Gainfaying and Rebellious ; we would be understood to mean his *Assuming*, or *taking unto himself*, his great Power in the Agency of his SAINTS :---Behold the Lord cometh with Ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, &c. Jude i. 15.

* *Babylon is fallen, is fallen, and all the graven Images of her Gods he hath broken to the Ground*, Isa. xxi. 9. Let the second Commandment be here considered — Images graven in Wood and in Stone, as the Objects of our Adoration, are now out of Fashion ; yet may we not therefore consider ourselves as guiltless of *Idolatry* : But of the Images antitypically and spiritually, we are to understand the Imagery of our Minds, as vainly presuming to suppose that we are serving and worshipping God, whilst fettered and captivated in the Chains of spiritual *Death* : For N. B. we are especially forbidden to make unto ourselves *Likenesses*, or *Comparisons* of God ;---Deity being altogether incomprehensible to Creatures, and can really become known by no other Means than as pleased to reveal and make manifest himself : *No Man knoweth the Son but the Father, neither knoweth any Man the Father, save the Son, and he to whomsoever the Son will reveal him* : So that while we remain in the Darkness and Ignorance of spiritual *Death*, perhaps void of so much as a well-grounded Faith, concerning what we ought to expect from God, or what he

‡ John 15. 1, 2, 3, 4, 5, 6, 7, 8.

turning at the Commencement of Protestantism; the *one* having been but as the Prelude to the *other*. For as the disaffected to Clergy become secretly acquainted with God in the Openings of the *Mystery*; it will be as impossible, that consistent, with their *internal Quiet*, they should still adhere to the Superstitions, Mockeries, and Profanations of an IMAGE WORSHIP, as it was for *Shadrack, Mesback, and Abednego*, in Type, that they should have fallen down and worshipped the golden Image, which *Nebuchadnezzar* the King had set up: And as natural for them to refuse going to Church, paying the Priest, or partaking in the accursed Ceremonials the Reliques of papal Superstition, called *Ordinances*, * as it was for the *Martyrs* or Queen.

requires of us, we worship not God, but rather a *Phantasm* of the Imagination, which is mystical, or spiritual *Idolatry*; more criminal in itself, as more nearly approaching the Seemingness of that Worship, which is really Worship in the evangelical Sense.

* They be all of them *Damnable*. Yet let not the Canon did take offence at the Expressions. The Word *Damnable*, is derived of the Latin Word *Damno*, to Condemn, and we mean it here in no other than such Sense as the Word occurs, 2 *Peter* ii. 1. CONDEMNABLE, or that of Course must either sooner or later fall into Condemnation. It becomes one nevertheless to be cautious of giving Offence; wherefore we condemn not an Adherence to the *ORDINANCES* (so called) in every Sense: Let those who may have been accustomed to imagine their

Queen Marys Reign, that they should have rejected the *Mass*, renounced the Popes Holiness Supremacy, or that they should have disowned the *blessed Sacrament of the Altar*; or may one venture a little farther and say, as it was for certain of a more modern Date, that they should have refused to *swear*, and *lie*, or thoroughly

themselves benefitted by any such a *Means* adhere to their *Means* and welcome, until it please God to enlighten them; our Sentiment concerning them in brief Being as follows, *viz.* That by the Testaments it should appear, that the SUPPER, that is to say, the *Antient PASS OVER* under the Mosaical Administration was really instituted an *Ordinance*, it being a *Figure* so essentially *predictive*, and highly *Doctrinal*.

Likewise that the BAPTISM of John was ordained a *Figure*, whereby in the most cogent and demonstrative Manner to enforce that *Capital* and most *Essential* Doctrine of the new Testament, the indispensable Necessity of our partaking of the one only efficacious BAPTISM, as the alone possible Means and Condition of our being saved, *Ep.* 4, 5. *Rom.* 6, 3. 4. 5. *1 Pet.* 3, 20. 21. *Col.* 2, 12. *Acts* 1, 5. *Rom.* 12, 13. *Gal.* 3, 17.

That these two several *Types*, or *Ordinances*, when fulfilled in the Person of the promised *Messiah*, as *Types* or *Ordinances* were then expired, made void, rendered obsolete, and done away.

That considering how principle a Part of the Business and Concern of the first Promulgators of Gospel it was to wean and draw off the Minds of the People from an habituated Adherence to ORDINANCES, as Instance *Col.* 2. from *vers* 8, to the End, so likewise the Whole of the Epistle to the *Hebrews*, it must be altogether unwarrantable to presume that an Adherence to these respective Institutions was otherwise abetted or approved by the *sensible* of the Primitive Time than transiently in the Nature of *Signs*;----such Signs as however the Ordinances were expired, made void, rendered obsolete, and done away, might still have been regarded by the People as retaining their *Significative* and *Doctrinal* Sense,

thoroughly to have acquiesced in certain the well known Superfluities of their TIME, in the Way of a Servile Respectment of the *Persons* or *Conditions* of Men; such being the Nature of all *Reformations*; for N.B. as the enlightened DESPISE NOT the Day of

That whereas there are certain *Signs* now in being termed *Ordinances*, *Means*: &c. so absolutely and entirely unauthorized by any Scripture Testimony concerning them, it appears that not only the *Signs* themselves, but as Matter of still greater Consequence, and more immediately demanding our Notice, all *warrantable* or *justifiable* APPREHENSIONS concerning these the antient Signs, WATER BAPTISM, and the SUPPER, their Typical and Doctrinal Sense, the *Ends* and *Purposes* for which they were instituted, (amidst those Labyrinths of Error and Confusion wherein the Church Nominal since the Commencement of her Gospel hath been involved) to the Ecclesiastical Establishments of our TIME are become entirely *obliterated*, *Vague*, and extinct, while STRANGE *Signs*, and STRANGE Doctrines are found to have been *substituted in their stead*. Outward and visible *Signs* of an inward and vital *Sac'tity*, where the Reality of such a Grace is wanting do constitute and Characterize the HYPOCRITE as such; and where is the Man that shall be found able to make good the Charge of an *Unrighteousness* in me, for that hardly can one be prevailed upon not to believe, that best it might become one to decline these shewy and Ostentations Signs? was there any such Thing to be imagined as a practical Reestablishment of the antient Signs, according to the Usages of the unapostatized Church, the unfeigned Simplicity of a living and essential Faith, as at the Commencement of the Gospel Dispensation, the sensible might have no Objections to a falling in with such *practical Reestablishment*; whereas to imagine the Possibility of any such practical Reestablishment, might be found not less vain than to imagine the Possibility of calling back Yesterday that is past; and let the Case that we were ever so disposed or determined to Reinstate a *practical Water Baptism* (to Instance but one of the Ordinance so called) the Scripture,

of *small Things*, but are faithful in a *few*, it is hereby that we may expect to become Lords over *many Things*; for as the Redemption of *Israel*, from under the Tyranny

Scripture is so far from proposing to us any such an Undertaking, that it is impossible to discover, upon searching them ever so diligently, either at *what Time*—by *what Command*—the *Manner how*—upon *whom*—by *whom*—or to *what End* such Baptism ought now to be administered; the Baptism, *Matt. xxviii.* being meant of the essential and spiritual Baptism, and not of Water-Baptism; as might easily be shewn, indeed already has been shewn by sundry late Writers upon the Subject, however with less Certainty of Demonstration than might now be produced.

It appears (in short) that to *own*, to *honour*, and *revere* these several Institutions respectively, according to their *typical* and *doctrinal* Sense, the *Ends* and *Purposes* of their primitive Ordination is that whereunto the Faithful are now called: For as *new Times* are productive of *new Events*, and as different Persons are diversly employed in different Services for God; so, for any to infer, that because *John the Baptist* was divinely appointed to baptise in the River *Jordan*; that therefore, without any such Warrant as *John* or the Apostles had, we err in omitting to practise the present substituted Signs, is not much better argued than to infer, that *Moses*, when commanded and authorised of God to carry on an Intermediation between *Pharaoh* and the *Children of Israel*, did err in the Execution of such his Commission, because *Noah* had been formerly authorised of God in the Work of building the Ark, wherein *few*, that is *eight Souls* were saved by *Water*.—The Ark, as *1 Peter iii. 20, 21.* was a Type collateral with the Institution of Water-Baptism: But *Moses* was divinely authorised in Services different from those of *Noah*, notwithstanding both were Preachers of Righteousness: So *John* was commissioned to baptise in the Waters of *Jordan*; but the Faithful now, are called to Services very different. The Work which God, by the Intermediation of our spiritual *Moses*, is now about to effect, being that of redeeming his captivated Church from under the Power of *Pharaoh*, Prince of Darkness, spir-
e 2 ritually

ny of *Pharaoh* in Type, was effected thro' the extreme Oppositions of *Power* against *Power*, just so it is spiritually; we may not expect to become quickened or redeemed in the Renewings of primitive Rectitude, but through a Series of extreme Conflict between the opposite Powers of *Darkness* and *Light*; and in trival Matters of a Non-conformity, it is not so much, that any *excessive Virtue* ought by us to be imagined in conforming or not conforming (the Action simply considered) but it is the *Purpose* and Language of our *Faith*, that is available with God, in that the called are called to a **Testimony**. “O King *Nebuchadnezzar*, we are
 “ not careful to answer thee in this Mat-
 “ ter: If it be so, our God, whom we
 “ serve, is able to *deliver us* out of thine
 “ Hand,

ritually:—By *Faith* it is only that we ever shall experience such Redemption; and as for such Ceremonials, or outward Signs, as remain yet undivested of the Appellations *Sacrament* and *Means*. (without meanly assuming to what other can we possibly make of them, than that the Time is now come, wherein they shall fully and compleatly appear to be what indeed and in reality they are, viz. the *Antiquated*, Remains of what one may with very great Assurance adventure to pronounce the TRADITIONS of *thine* ELDERS, Mark vii. 5, 6, 7, 8, 9.—See *Wm. Law's* Letters, Letter first. This valuable Writer found it not his Business to reject the Ceremonials approved by the Establishment, the TIME being not yet fully Come: And therefore in the said Letter to his Correspondant, hath shewn his Willingness to have said whatsoever might be said in their Vindication.

“ Hand, O King; but if not, be it known
 “ unto thee, O King; that we *will not*
 “ serve thy Gods, *nor worship* the Image
 “ which thou hast set up, *Dan. iii. 16,*
 “ 17, 18.” And as the Faithful in
 Singleness of Purpose towards God, are
 concerned in such Testimony, by struggling
 with they do at Length obtain a complete
 Victory over all the Powers of *Death, Hell,*
 and the *Dragon*; our internal Illuminati-
 on, Peace and Consolation, being gradually
 administered unto us, in such the Course of
 our *spiritual Warfare*: “ Whatsoever is
 “ born of God overcometh the World;
 “ and this is the Victory that overcometh
 “ the World, even our Faith; 1 *John v.;*”
 and *N. B.* “ That Faith without Works
 “ is dead; and whatsoever is not of Faith
 “ is Sin.”

THIS the Struggling of the Church in
 Bringing-forth, is that which in Scripture
 is called her *Travailing in Pain*. Thus the
 Prophet *Isaiah*; “ A Voice of Noise from
 “ the City, a Voice from the Temple,
 “ (saith he) a Voice from the Lord, that
 “ rendereth Recompence to his Enemies:
 “ Before

“ Before she travailed, she brought forth;
 “ before her Pain came, she was delivered
 “ of a *Man Child*:” And proceeds, “ Who
 “ hath heard such a Thing? Who hath
 “ seen such Things? Shall the Earth be
 “ made to bring forth in one Day? Or
 “ shall a Nation be born at once? For as
 “ soon as *Zion travailed*, she brought forth
 “ her Children!” *

Now as the Enlightened become strengthened in their *Faith*, and gradually strengthened in the Gifts and Powers of the internal Man; their TESTIMONY becomes *communicative* like a silent Stream,

—And when the Testimony † becomes PUBLICLY VOCAL, which cannot be until the appointed Time, then commences the *Roaring* as before mentioned; for the Crying aloud of the Watchers, shall be like the *Roaring* of a Lion; yea, they shall *roar* like young Lions; their *Roaring* shall be *clear, distinct, and articulate*, but the Roaring of the Enemy,

* *Isa.* lxi. 8. See the Chapter to the End.

my, viz. the *Beast*, the *False Prophet*, and his Adherents, shall be a confused and tumultuous *Roaring*, like the Roaring of the Sea.

“ Howl ye, for the Day of the Lord is
 “ at Hand: It shall come as a Destruction
 “ from the Almighty; therefore shall all
 “ Hands be faint, and every Man’s Heart shall
 “ melt; they shall be afraid, Pangs and
 “ Sorrows shall take hold on them; they
 “ shall be in Pain as a *Woman that travaileth*;
 “ they shall be amazed one at another;
 “ their Faces shall be as Flames; *Isa. xiii. 6,*
 “ 7, 8.”

As for those traditional Ceremonies, termed *Ordinances*, could the Faithful experience them to be *really* the Means of our Sanctification or Salvation; wherefore should we not gladly embrace the Opportunities of being sanctified and saved upon so *easy Terms*? It was for the Sake of their typical and doctrinal Signification, that the Observation of Statutes and Ordinances was enjoined upon the *Hebrews*, under the former Administration; and had it been consistent with the Wisdom of God, that the

Observation

Observation of any Set of Ordinances, or Ceremonials whatever, should have been enjoined as such upon the Gospel Church, such Injunction might surely have been recorded in the New, as repeatedly it is instanced in the Old Testament, in Words to this Effect; “ It shall be a Statute for ever
 “ throughout all your Generations, in all
 “ your Dwellings.” And if severe Reprehensions were due to the *Blind Guides* of the former Administration, for omitting the weightier Matters of the Law in superficially doing such Things, and adhering to such Ceremonials as had *really* been ordained, *and ought* not to have been left undone; how much more open to Reproof be they, who not only omit, but even ridicule the weightier Matters of Gospel, in superstitiously and hypocritically advocating for such Ordinances, as are merely the *Substituted Ceremonials* of our apostatized State? *

THAT during the *Times* of our appointed Blindness, the Perpetuity of these the Ceremonials of a *formal Religion* was foreknown

in

* See *Matt.* xxiid. xvith. and *Mark* viiith. Chapters; the Fulfilling of the Measure at this Time, being typical of the after Fulfilling under the Gospel Dispensation.

in the Wisdom of God, is our sincere Belief: For truly, had it not been for so strict an Adherence to the *Ceremonials* and *Superficials* of Religion, as a *Stay* to the Minds of the People, greater Anarchies and Confusions might have befallen in ecclesiastical Revolutions than have befallen us; and what is more worthy of Observation, were it not for the *Invalidity* * of these our substituted Ceremonials in themselves, the Reformants of our latter Ages had wanted *Cause of Controversy*, wherein they should so Magnanimously and Gloriously have suffered and triumphed as they have done.

By any declamatory Reprehensions of our present prevailing Superstitions, we would not, however, be understood to recommend to a single Individual *Nonconformities* or *Dissensions*, otherwise than in *Singleness* of purpose towards God; and as the *Times* shall bring forth a Concurrence of Sentiment herein, among the Brethren, universally over all Christendom.

THAT the GENERAL OVERTURNING *must*
commence by Way of Nonconformity, and
f the

* A Blind and Idolatrous Adherence to a *Shadow* of our own contriving in the Stead of an Acknowledgement to the genuine substantial and unchangeable TRUTH,

the Reformation carried on by Way of Opposition and Persecution; *Zeal* against *Zeal* in extreme good Earnest, I am altogether clear, and let our national Establishments be pleased to take Notice, that it will be in vain to call out *Schism*, or to cast the Blame of an universal Disturbance upon particular Persons or Parties, it is the TIME that *N. B.* shall bring forth this the TRAVAILING of ZION in PAIN; and when the Non-conformity commences, it will be by the common Consent and Concurrence of the Faithful among *all Nations*; and such will be the tumultuous Commotions among the People, and Nations, and Tongues, in an universal Manner, in this the TIME of TROUBLE; *Dan. xii. 1.* that otherwise than as adhering with all Diligence to the predictive Admonitions; *Matt. xxiv. 23---28. Mark xiii. 21---24.* we shall be in the utmost Danger of being seduced and misled by the *Antichrists* and *false Prophets*, to whom an extraordinary *Power* shall at this Time be given.

THUS we have hinted our Subject ; but at the same Time dare not undertake to foreknow (of our Contemporary Readers more especially) how many or by whom the same shall be deemed so considerable as to engage their Attention? Shall be deemed so considerable (I mean) as to engage them in that Concern, that earnest Intenseness of thought, without which it is impossible that our Meaning should be rightly apprehended? For, if now there be any such Thing, as that which was formerly intended by the Apostle, when speaking of a *Savour*, 2. Cor. ii. 14, 15, so certain it is, that the same is to this Day *A Savour of Life unto Life in them that live ; and of Death unto Death in them that perish.* ver. 16.

WE may not however omit to revive the former Exhortation, “ Take heed unto yourselves, lest
 “ at any Time your Hearts be overcharged with
 “ Surfeiting, and Drunkeness, and the Cares of
 “ this Life, and so the DAY come upon you un-
 “ aware, for as a SNARE doth it come upon all
 “ them that dwell on the Face of the whole Earth.
 “ Luke xxi. 34, 35.

THUS

THUS publickly to appear would be altogether unwarrantable in me, without apprizing th^e Reader yet farther, that purely in Respect of the *Matters intended*, (be the Instrument or his manner as exceptionable as you please) to peruse me with Seriousness and Attention is DANGEROUS. “ I admonish you sincerely,” (writes a certain Disciple, whose Name for the present I would choose to be excused in concealing) “ That other-
 “ wise than disposed as was the Prodigal or lost
 “ Son, Luke xv. 18, in returning to his Father
 “ again, you leave my Writings and read them
 “ not, my Book will do you harm; if you
 “ will not take Warning, I will be guiltless,
 “ blame nobody, but yourself.

IN such Degree, as but transiently and carelessly read, without any Propensity to *dwell* upon such Meditations, as it is the Tendency of our *novel Discourse* to excite; the Reader is welcome to imagine he escapes or evades the Weight of such Pre-admonition; but as read with Seriousness, Conviction and Satisfaction, attended with an Aptness and Propensity to examine and re-
 examine

re-examine the Scriptures referred to, and to speculate and meditate upon what occurs, then let him be assured that such Propensity is the *Drawing* of the FATHER,---a *Call* to REPENTANCE:----- “ Truly the Harvest “ is plenteous, but the Labourers are few.” And as disposed to close in with the Visitation, and farther Information be wanting, concerning a practical *Introversion*; Beginning and Process in the gradual and progressive Work of *Repentance* and *Self-denial*, a *Dying* to the Former, and rising to a Newness of Life, let such Authors ‡ be consulted

‡ With Respect to the Nature of Reformatations, and national Overturnings, the MARTYRDOMS should be especially recommended.---To the *Drift*, or modern *Academicus*, the *Way to divine KNOWLEDGE*; the *Spirit of LOVE*; the *Spirit of PRAYER*; or the GROUNDS and REASONS of the *Christian Regeneration*, might be serviceable; so likewise the *WAY to the SABBATH of Rest*, by *Thomas Bromley*, a late Publication,—and as an universal Manual, adapted to all States and Denominations; the *Christian PATTERN*, by *Thomas à Kempis*, is generally known and acknowledged, and might be recommended with this Proviso, in Case a *genuine* Translation can be met with: For as *quick Mercury*, by passing under certain chymical Operations becomes *killed*, so the Generality of our present Translations of this excellent *Manual*, so far as I have seen, are rendered *lifeless* and *abominate*, by the Fingerings of our NEBUCHADNEZZER; for as of popular Account, the Misfortune of this worthy Author, hath been very hardly to have escaped his Clutches;—and so far as handed forth and recommended by *him*, according to his wonted Disposition to be meddling, in having assumed to swell, to embellish and refine upon his Language, if one may be indulged in so saying; truly, he hath so *swelled* it with the Pride

sulted as the *Times* do very amply afford.

HOWEVER FAITH cometh by *Hearing*, it must likewise be remembred that *Knowledge puffeth up*; and therefore, that high
Speculations

Pride and Pedantry of his own Heart, as to have rendered the said Book a mere *Carcase*.

And here I can scarcely omit an Observation that now occurs, as touching that *Slaying* of the *Witnesses*; Rev. xi.

Observe first, that the *Humanity*, as hereafter discoursed, being a *Microcosm* of the visible Creation, the Manner of the divine Procedure with Individuals, in the Work of Redemption, is *similar* to the Manner of the divine Procedure with Mankind in general, under the Dispensations of *Law* and *Gospel*; for as these have succeeded each to the other in the World, so it is spiritually; the Christian in the Process of his Pilgrimage must pass under these two Dispensations, *LAW*—and *GOSPEL*: Hence it is, that as obtaining a Renewedness of Life in the *Redeemed State* the two *TESTAMENTS* of *Moses* and the *Messiah*, do in him become *revivified*, *living* and *essential*; his Doctrine being called his *TESTIMONY*: And hence it is, that an illiterate Heathen, *untaught* in the Scripture, uninformed of their literal and historical Sense, as divinely influenced, shall nevertheless be entitled to a *Testimony*, and shall hold forth genuine Scripture Doctrine: I might appeal to an Instance of this, whereunto I am an Ear-Witness; at an Yearly-Meeting of the People called *Quakers*,—an *American Indian*, with becoming Gesture and Elocution, was known to have exhibited a public Discourse in his *own Language*, (being incapable of *ours*;) which was interpreted to the Satisfaction of the sensible Part of the Meeting.

The two *Testaments* we have in the *Letter*, and they are the *two Witnesses*; Rev. xi. 3. But that *POWER* should be given, *N. B.* to these *two Witnesses*, that they should prophesy, we understand a *living* and *vocal* Testimony in such Sense as above; for in this Sense it is, that these two *Witnesses* are called the *two OLIVE TREES*, and the *two*
GOLDEN

Speculations may not be indulged, but in *Subserviency* to the Simplicity of a *living* and *essential* FAITH: And let it be especially remarked, that when having so far speculated, as to have obtained such *living* and

GOLDEN CANDLESTICKS, *standing before the God of the Earth*. The *One Thousand Two Hundred and Sixty Days*, during which Time they were to prophecy in Sackcloth, are *prophetic Days*, and are answerable to the *Time, Times* and an *Half* of the Church her abode in the *Wilderness State*, as hereafter shall be explained. The *Rising* of the *Witnesses*, Verse 11, 12. is answerable to the *Breakings* of evangelic Day, as above discoursed; and the *Voice* of the SEVENTH ANGEL, Verse 15. to the Revelation of the *Mystery* in an universal Manner over all the World.---And as touching that *Slaying* of the *Witnesses*, Verse 7, their *dead Bodies* being suffered to lie in the Streets of the *great City*; the Rejoicings of the People and Nations over them; not suffering their *dead Bodies* to be put into Graves!---Understand it thus,---That what we have just observed is an Instance of this: Our said Author was a *Prophet* in *Sackcloth*; his *Testimony* transmitted to Posterity; according to the concealed Meaning of the Text is his *Body*, that is to say, his Writing was the Transcript of his real Mind; the *genuine vital* Sentiments of a LIVING MAN; more distinctly conveying the State of his Will and Mind to the Reader, than might have been done by verbal Communications upon a personal Sight and Knowledge of the Author, Face to Face.

Hence the offering any violence to the *written Testimony* of such Author, is most properly a *Killing*; because as God's Witness or *Prophet*, his Testimony is thereby rendered *void*: (indeed the *Evidence* and *Savour* of a Testimony may become lost, even by varying but here and there a Word or Syllable) I say *killing*; for if my Soul be in Danger or Distress, and my Neighbour presents me with a Testimony that is *vitiating*, *poisoned*, or *swelled* in the Translation, it is like introducing me to an hypocritical, deceitful, *dissembling* Prophet, who shall speak one Thing, and mean another:

and *essential Faith*, that then, the Wandering of a *vain* and superficial Curiosity, must, to the utmost, be resisted, suppressed, and subjected to the *Death* of the *Cross*.---Such a *Renewedness of Mind* as shall be acknowledged

another: But as any such an Idea of Prophet, * involves an Absurdity, so it is more properly an introducing one to the *dead Body* of a Prophet; inasmuch as such *vitiating Translation*, conveys not essentially the *Will* and *Intention*, the *Savour*, *Sense*, and *Spirit* of a *real* Prophet; and of Consequence, whoever is concerned in *mistranslating*, *misinterpreting*, or corrupting a written Testimony, doth that in Effect towards whomsoever should be benefited and informed by such Testimony, as it would be to *kill my Prophet*.

As considering the Relation between such corrupt Translator, or Misinterpreter, and the Testator, such *Killing* involves not the Idea of *Murder*, or *Murderer*; but considering the Relation between me and my Prophet, the Crime supercedes Murder; for should a Man kill my Prophet before my Face, such *Killing* destroys not my Idea of him as being one of God's *Prophets*; whereas the *Killing* of prophetic Testimony, when my Prophet, who being deceased cannot answer for himself, destroys not only the Testimony, but my *Idea* of the Testator: It destroys my *Idea* of Prophet, and even tends to destroy my Ideas of there ever having been any such Thing as *Prophet*, or *Prophecy*, since the Beginning of the World; such being the Sense of our said Scripture in this Matter.

This the *Slaying* of prophetic Testimony, by a Misinterpretation and base Mixture, is that which *N. B.* doth characterize the FALSE PROPHET: It being impossible that the *Letter* of the Testaments, should be interpreted by any in whomsoever the Testaments shall not first have become essentially *vivified* and *living*. And that the FALSE PROPHET should ever be discoursed in Scripture as an Instrument of *Hell*; that he should be numbered with the *Beast*, and considered as in League with the *Dragon*, and intitled

* A real Prophet.

ledged really to shine before Men, being by no Means the Acquisition of a Day, a Week, or a Month; it may be an Year, or Years; for as *Deity* confers not private Favours

to a *similar* Condemnation and Punishment, as appears by the whole Book of the *Revelation*, particularly Chap. xvi. 13. Chap. xix. 20. Chap. xx. 10. It is because of *their* superlative Guilt, who upon Pretence of *interpreting*, do in Reality *slay* the Witnesses, and that to the Deceiving of the Peoples and Nations; for *N. B.* I say *Nota Bene* that their *dead Bodies* do lie in the Streets of the GREAT CITY, which spiritually is called *Sodom*, and *Egypt*, where also our Lord was crucified, *viz.* *Nominal Christendom*, degenerated into that same Kind of Darkeness, Blindness, Sensuality, and Obduracy, as were that Church and People by whom our Lord was crucified; and they of the Peoples and Nations, *N. B.* will not suffer their *dead Bodies* to be put into Graves, but are making merry over them; that is to say, we are not satisfied to let the Scriptures alone, or to treat them with that Decency and Respect that is due to an human Corpse; to let the Testimonies of the Prophets be buried in Oblivion, but are idling, meddling, and tampering with them, as tho' when their Bodies be already dead we would kill them over again:—Triumphing in such Victory, *rejoicing and making merry over them, and sending Gifts to one another, because these two Prophets tormented them that dwell on the Earth.*

Let us consider how hardly it is that the Guilt of such *Slaying* is avoided: Have I been present at the Delivery of a *living Testimony*? I dare not in my after Conversation repeat it, or any Part of it, and why? Indeed because in so doing I shall be found guilty before God of *slaying* the *Testimony*, in that I am incapable of repeating it according to that Mind and Spirit in which it was delivered; to me it was a *living Testimony*, the Language of God; but as I repeat it, the same becomes *dead*, and to the Hearer of such Repetition it is no more than a *Carcass* or *dead Body*. Hence *if any Man name the Name of CHRIST, let him depart from Iniquity*; for in Strictness, it is even unseemly to mention or make any Application of a Scripture Saying in

Favours, so in the Course of our *travailing in Pain*, we travail on the Behalf of the Species in general.

an *unchristian Spirit*, and highly disgustful to all sensible Minds; for if it be not given me of God, to make a Scripture Saying *my own*, by repeating and applying it according to the *Meaning, Sense, and Spirit*, in which such Scripture was written, I am guilty of such *Slaying*: I may be allowed indeed to make it but partially mine, I may not comprehend the full Meaning; but if I *err* in exhibiting a Scripture, according to the *real* Mind and Intelligence of the Testator in transmitting such Scripture, I am a *Slayer* of the *Witnesses*, and a *false Prophet*.

Thus we see in what Light our *Nebuchadnezzar* may, and ought to be considered as a *Slayer* of the *Witnesses*, and in what Sense his sepernumerary Performances in a literary Way, ought by all sensible Minds to be considered in the General, as being those *dead Bodies* which the Peoples and Nations will not suffer to be put into Graves: -----That they are the *vital Testimonies* of the Prophets and Apostles of God rendered *lifeless, void, and insignificant*, by being slain: So that the Amount of our present Digression seems to terminate thus; that the *Superintendent BEAST*, whose Part it is to ridicule the Belief of an *immediate Revelation*, and at the same Time to make Pretence of *expounding the Testaments*, is that Character to whom it is principally given, *Revel. xi. 7.* to make *War* with, *overcome*, and *kill* the *Witnesses* in Sackcloth; or else I am the Murderer, in thus interpreting this Scripture. This so interesting a Point to be debated, I thus state, by Way of Appeal to the *Witness* in Men; and can scarcely omit to say, let the Reader be aware, that when convinced of the Guilt of such *Slaying*, so far as abetting and countenancing the Practice of such a *Slaying* in others, he is then an Accomplice in their Guilt.

*An ENQUIRY, concerning the Lawfulness of
seeking the Knowledge of future Things.*

C H A P. I.

WHEN Jesus appeared to his *Disciples* after his Resurrection from the *Dead*, they being assembled together, asked of him, saying, *Lord, wilt thou at this Time restore again the Kingdom of Israel?* It is not for you to know the *Times and the Seasons* (was the Reply) which the Father hath put in his own Power. Acts i. 6, 7.

THE Coming of CHRIST, as a Re-establishment to the House of Israel, was the Theme General of the *antient Prophets*. The GREAT DAY of the LORD, whereof they have so unanimously concurred, according to their respective Measures, in predicting such WONDERFUL THINGS.

AND there shall be upon every high Mountain,
and upon every high Hill, Rivers and Streams of
Waters, in the Day of the Great Slaughter, when
B the

the Towers fall. Moreover, the Light of the Moon shall be as the Light of the Sun, and the Light of the Sun shall be sevenfold as the Light of seven Days, in the Day that the Lord bindeth up the Breach of his People ; and healeth the Stroke of their Wound. Isa. xxx. 25, 26.*

To some it may seem, that the *Prophet*, by such Expressions as these, was endeavouring to set forth a Sublimity of Sentiment that was incommunicable, or greater than could be distinctly conveyed to others by Words ; since *Rivers and Streams of Waters* upon the *Mountains*, and upon the *Hills*, admit not of a literal, neither of a *private Interpretation*. 2 *Pet.* i. 20.

--- This, for the present, we submit.

THE GREAT DAY of the LORD, wherein he should *bind up the Breach of his People*, had been considered by the *Jews*, as the most interesting and important Subject of Enquiry, for Ages before the Coming of the *Messiah* in the *Flesh*.

AND it seems, that when *Jesus* entered *Jerusalem*, *Mat.* xxi, he entered in the Character of KING, according to the Prediction of the *Prophet Zechariah*. *Tell ye the Daughter of Zion, Behold, thy King cometh unto thee meek, and sitting upon*

* See *Luke* xxi. 24. *Rom.* xi. 25. *Revel.* xi. 2.

upon an Ass, and a Colt the Fole of an Ass, Mat. xxi. 5.* And as such, was received, at *that Time*, with signal Manifestations of a general Rejoicing: *Hosanna to the Son of David; blessed is he that cometh in the Name of the Lord; Hosanna in the highest.*

HE entered the *Temple* under this Character, and cast out the *Buyers* and *Sellers*, as one having Authority so to do. Yet the whole *Transaction* appears to have been no more than a *Type*, and that the GREAT DAY of the LORD was not as yet come. The *scattering* of the *Power* of the *Holy People*, Dan. xii. 7, was not as yet accomplished. For, instead of re-establishing them at that Time in their antient *Power* and *Dignity*, as a *chosen* and *peculiar People*, according to their Expectations, his ensuing Discourses in the Presence of the Multitude, as Mat. 22, 23 Chapters, consisted of the most severe *Rebukes* and *Reprehensions*, followed up by a repeated Denunciation of *Woes* upon the *Heads* and *Leaders* of that *Administration*, the *Chief Priests*, and the *Scribes*, and the *Elders* of the *People*; telling them that the *Publicans* and *Harlots* should enter the Kingdom sooner than they----- concluding (when

* J. E. W. C. and G. E. N. T. I. L. E. : The Words of the Prophet Zechariah, ix. 9. being thus; Rejoice greatly, O DAUGHTER of Zion; shout, O DAUGHTER of Jerusalem: Behold, thy King cometh unto thee; he is just, and having Salvation; lowly, and riding upon an Ass, and a Colt, the Fole of an Ass.

(when having wept over them) in these memorable Words, *Behold, your House is left unto you desolate ; for I say unto you, ye shall not see me henceforth, until ye shall say, “ Blessed is he that cometh in the Name of the LORD.”*

FROM this so solemn a Repetition of these Words, how convincingly evident is it, that his Entry into the *City and Temple at that Time*, as a circumstantial Fulfilling of the Prophecy, in Character of KING, was but *still Prediction*?--- A striking and lively *Figure*, foreshewing his future *Return* to his *City and Temple*, in the Character of KING, *spiritually*. Behold, your *House* is left unto you *desolate* ; for I say unto you, ye shall not see me henceforth, *until ye shall say, Blessed is he that cometh in the Name of the LORD.*

WHEN having ended these his last Discourses in public, the *Disciples* besought him privately, Chap. 24, saying, *Tell us when shall these Things be, and what shall be the Signs of thy Coming, and of the End of the World.*

HERE was an earlier Instance of their anxious and curious Solicitude concerning the *Things to come* ; and particularly the *Times* of RESTITUTION, wherein the LORD should be EXALTED.*

SUCH

* *Isa.* ii. 2. *Micah* iv. 1. *Isa.* ii. 11---17. — *xii.* 4. and particularly, *Abs.* iii. 19, 20, 21.

SUCH their Solicitude, was not condemned as vain or wicked ; but Jesus answered and said unto them, *Take Heed that no Man deceive you : And proceeds to give them a cursory Glimpse of Futurity, down to the GREAT DAY of his second Coming, in the latter Ages of the World ; first, spiritually, as the Lightning cometh out of the East, and shineth unto the West ; and at length visibly, when behold, he cometh with Clouds, and every Eye shall see him, and they also which pierced him ; and all the Kindreds of the Earth shall wail because of him. Even so. Amen. Rev. i. 7.*

As we may be led to discourse of these Things at large hereafter, we propose for the present, no more than by Way of Introduction
 -- a deliberate
 ENQUIRY, how far it may now be deemed the Part of the faithful Disciples, to be curiously inquisitive about the Things to come ? I am the LORD, that is my Name, and my GLORY will I not give unto another ; neither my PRAISE to graven Images. Behold, the former Things are come to pass, and new Things do I declare ; before they spring forth, I tell you of them. Isa. xlii. 8, 9.

WHEN Jesus was born in Bethlehem of Judea, Behold, there came wise Men from the East, to Jerusalem, saying, *Where is he that was born King*

King of the Jews ? For we have seen his Star in the East, and are come to worship him.

NEEDS there any Illustration here, to shew how far the Curiosity of these *wise Men* was blameable ? We have seen his Star in the East, and are come to *worship* him.

LET us observe, that however unresolved the *Great Enquiry*, *Acts* i. 6, *Jesus* answered completely the propounded Petition, so far as had any *immediate Relation* to the *Work* which was at that Time commencing. *Ye shall receive Power*, (said he) *after that the Holy Ghost is come upon you, and ye shall be Witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost Part of the Earth.* As amply *predictive*, these Sentences, as might reasonably have been desired.

IT is acknowledged at all Events, that the *Anti-Christ* of *misgrounded Literature*, and *false Interpretation*, hath made so many *vain and uncertain* Estimations of the *Times and Seasons*, that all Pretensions of such Sort, ought as *circumspectly* and *carefully* to be entered upon, as *narrowly* and *scrupulously* canvassed and examined by the *Seeking and Uninformed* ; since the *Day and Hour* knoweth no Man ; no, not the *Angels* in Heaven, but the FATHER only.

I APPREHEND

I APPREHEND that our present *Enquiry* must ever remain *inconclusive* ; and indeed the Prophecy of the Scriptures, as predictive of *Futurity*, perpetually *inexplicable*, so long as we remain unblest with certain *clear, fundamental* and *satisfactory* Conceptions, as touching the *Purpose, Fore-knowledge, and Omniscieny* of GOD.

INASMUCH as it is written of the *Supreme GOD*, that of HIM, and through HIM, and to HIM, are ALL THINGS, *Rom. xi. 36.*--- So the THEIST, as such, doth believe of *Human Actions*, that they perpetually do co-operate together, as providentially conducted to such *general Issue*, as that at length, in the Language of the *Psalmist*, Men may praise the Lord for his Goodness, and for his wonderful Works to the Children of Men.

It is impossible thus to conceive of GOD, and of his *Providence*, without admitting him to have *fore-known* whatsoever should certainly come to pass : And indeed it is as opposite to the express Testimony of the Scriptures, as inconsistent with *just, or even decent* Ideas of an *All-perfect Deity*, to admit that the *whole System* of temporary Things were created or are conducted otherwise than as *pre-purposed, fore-known, and predestinated* of GOD, before the Mountains were brought forth, or ever the Earth was formed.

BUT

BUT it seems that upon such Considerations as these, certain *Protestant Reformers* have been at many a *painful*, and *laborious* Exercise of their inventive Faculties, in building up Systems of Doctrine, concerning what have been term'd the *Absolute DECREES* of God.

AND few of their Opponents, how successful soever in detecting and pulling down---have prevailed *satisfactorily* to reconcile the Belief of a *Fore-knowledge* and *Free-agency* in God, with the Idea of an absolute *Free-agency* in *Man*.

HERE, as Men of cogitative and speculative Intellects, have entered into the *Debate*, and published their Sentiments, what the opposite *Doubtings*, *Opinions*, *Ambiguities*, *Despondencies*, that have thence arisen, we need not, for the present, recite.

THE same have, for the most Part, been *inconclusive* hitherto; and how long shall remain so to be, is submitted to the *Purpose*, *Prescience*, and *Providence* so unsearchable.

As consulting our *Classic Authors* upon this, the Subject of *Universal Enquiry*, it appears that these hold a *Destiny*---indeed a Plurality of *Destinies*, which were believed to have presided over *all Things*; but as to what were their Perplexities

ties about the *Arbitrary* DECREES of their Gods, we appeal to their modern Admirers.

THEIR *Deities* (in short) were considered as Lords of their own Actions, because they could form no Ideas of *Deity*, but comparatively with their Knowledge of *Men*, and their *Actions*.

AND how happily might we of the *Gentile Lineage*, the *Sons of Japhet*, have relapsed into the *Simplicity* and *Wisdom* of our former *Heathenism*, to the escaping those woeful *Ambiguities* and *Despondencies* that now attend our Ideas of *Deity*, had not our *Scripture God* (admit the Suggestion) so *order'd* and *appointed*, that his MAN of SIN, the *Son of Perdition*, with the WORD in his Hand, should, Day by Day, and that for a *Succession of Ages*, have administered unto us, *Precept upon Precept, Precept upon Precept; Line upon Line, Line upon Line; here a little, and there a little*, concerning him and his *Ways*, in order that, according to the Predictions of his *Servants* the *Prophets*, we might *go and fall backward, and be broken, and snared, and taken*. Isa. xxviii. 13.

WERE we well assured, that in Reality there is *no* GOD, we should then be freed from Solitudes and Despairs concerning his DECREES; but inasmuch as we are continually *disquieted**

C

with

* TORMENTED. *Revel. xi. 10.*

with one Conceit or another, about a *strange* God, whom we have never *heard*, neither *seen* with our Eyes, or the WORD of whose LIFE our Hands have handled; 1 John i. 1, well may we be at a Loss concerning what is the *Connection*, or what the *Relation* subsisting between the absolute *Freedom of Will*, the *Power* and *Agency* of MAN, who seemeth to be all in all, and the absolute *Freedom of Will*, the *Power* and *Agency* of this our strange *Scripture God*; Acts xvii. 18. Seeing, that according to the Testimony of said Scripture, He is the *Rock*, his *Work* is *perfect*: *A God of Truth*, and without *Iniquity*: *Just and right* is he. Deut. xxxii. 4.

Thus the *Source* and *Original* of all Controversy or Debate concerning the DECREES of GOD,--indeed, all Doubtings and Solicitudes whatever, concerning either the *Reality* of a PROVIDENCE, or the *Will* and *Design* of such PROVIDENCE in the *Issue* and *Event* of Things, do *fundamentally* consist in certain conclusive NOTIONS or DETERMINATIONS which become formed in our Minds, of some wide *Distinction* or *Difference* between the absolute *Free-agency* of GOD, and the absolute *Free-agency* of MAN.

Now, the first *Enquiry* that spontaneously arises with us as the most *fundamental*, and therefore most fit to be propounded to the *Disputants* of ALL Parties, is this:

How

How do these our conclusive Determinations Originate? Or, upon what *sure Ground* is it that we should be so exceedingly propens'd to imagine a *vast Distinction* between the *Agency of God*, and the *Agency of MAN*; since *Man* is no more than a *Manifestation of God*, and since the *Idea of Christ and Christian*, implies *God and Man* brought into an *Unity, or Trinity of Three in One*? *John* xvii. 10,--21,--23. 1 *John* i. 3. Is not the absolute Free-agency of *God*, and the absolute Free-agency of *MAN*, the self-same Thing?--- Will the *Scriptures* evince the Negative?--- Or can any Inference be thence drawn, that shall demonstrate the Reality of such *Difference* as above. *Vox POPULI, Vox DEI*, was the *antient Proverb*;--- and, set aside the *Holy Scriptures*, can any *Scripture, Words, or Argument* whatever, be brought to invalidate the absolute Propriety thereof, as taken in its strict and genuine Sense; since *MAN* and his *Works*, is intirely a *Manifestation of God* and his *Works*; the *Humanity* being originated from *God*, as the *Representative or Likeness* of his unsearchable *Deity*.

THE Fool hath said in his Heart, there is no *God*. And according to the Tenor of the *antient Prophecy*, it was the *peculiar Part* of a *Typical Babylon*, to say, *I AM, and there is none else*.

THE Antichristian Administration of Line upon Line, as above, by the *Lip of a lying and mercenary*

mercenary C---y that was appointed to succeed to the Administration of the *Word*, agreeable to this our Doctrine of a *Vox Populi*, was, by certain of the antient Prophets, foreshewn to have been the *Speaking of God*.

WITH stammering Lips, and another Tongue, will HE speak to this People. Isa. xxviii. 11.

THIS the Speaking of God to the People by *stammering Lips* and *another Tongue*, is discoursed of at large by the Apostle, as the Subject Matter of one whole Chapter, at a Time when the *fulfilling* of the said *antient Prophecies* was just commencing: *Let no Man deceive you* (saith he) *by any Means*, (addressing himself to such as were anxiously inquisitive concerning the Coming of their Lord) *for THAT DAY shall not come, except there come a Falling-away first; and that MAN of SIN be revealed, the Son of Perdition; who opposeth, and exalteth himself above all that is called God, or is worshipped; so that he as God, sitteth in the Temple of God, shewing himself that he is GOD.* 2 Thess. ii. 3, 4.

HOWEVER the *Humanity* be a Manifestation of *Deity*, as above, there remains nevertheless, a *Distinction* between the *one* and the *other*; and He only, who can distinguish *Humanity* and *Deity*, in the *Person* of our LORD, now ascended to the FATHER, as the *Advocate* and *Saviour* of his

his *Church General* upon Earth; can *rightly* and *truly* distinguish *Humanity* from *Deity*, in the *greatest* or *meanest* among Men. And how completely *impossible* that any should thus distinguish in the Person of CHRIST our LORD, until first become a *living Branch* upon *his Vine*; we wish every of our Readers an *experimental* Sense.

FOR the *Antichristianism General* that should succeed to the *True Gospel* as *extensively* as the same was at first promulged among the Nations, as thus characterized by the Apostle, is inclusive of *every* Individual under the Christian Name, who may not as yet have learn'd by an *Experience* of his own, to distinguish *Deity* and *Humanity* in himself.

THE *Humanity* in general among professed Believers, at the penning of said Epistle, was sensible of its *Dependency* and intimate *Union* with that which is *called* GOD, and is worshipped; as appears Verse 13. *We are bound to give Thanks alway to God for you, Brethren, beloved of the Lord, &c.*

BUT it seems that there was a *Time* approaching, when the MAN of SIN, the *Son of Perdition*, should become *exalted* above all that is *called* GOD, or that is worshipped.

THE

THE *Temple* is thus mentioned, Verse 4, in the *mystical* Sense ; and that the Apostle should have made Choice of these Words---- *Shewing himself* that he IS GOD ; how manifest that *Deity* and *Humanity* should be still undivided ; but that the *Humanity* should be so far exalted above *Deity*, as to become intirely ignorant of the *Relation* subsisting between the *one* and the *other*.

THE Reason of GOD's having appointed the *deceptive* Administration of what the Apostle, in a forcible Perspicuity of Language, terms a *strong Delusion*--- is expressly declared, Verses 11, 12, to have been, *That they should believe a LIE ; that they all might be damned who believed not the TRUTH, but had Pleasure in Unrighteousness.*

Now, as this was at first the Case of GOD's sending the *strong Delusion* in the general Sense, so the Reason of its having been traditionally continued from *that Day* to *this*, is, unquestionably, because we are not as yet become so far *fallen backward*, or *broken*,--- as that, in like general Sense, an Administration of the *True Gospel*, in its *genuine Simplicity*, should be heartily and joyfully embraced----- or are become so far weary of our *Errors* and *Deceptions*, as (had we the like Opportunity of chusing) not to make
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the very same Choice as did the Deluded of the *Primitive Time*, who believed not the *Truth*, because they had Pleasure in *Unrighteousness*.

So that as to the *Enquiry*, How do these our Conclusive NOTIONS or DETERMINATIONS concerning some *remote Distance* subsisting between *Deity* and *Humanity* originate? We presume that the same must unavoidably terminate thus :

1st. THAT an Ignorance of Deity doth belong to the *fallen Estate*, in the general Sense.

BUT, 2^{dly}. That *we* of the *latter Days*, who profess *Christ*, and are possessed of both the *Testaments* concerning him, should at the same Time be capable of higher *Notions* of an *Independency*, and more compleat *Ignorance* of *Deity*, than belongs properly to *any Kind of Heathenism*, may not be consider'd as a *former melusion* singly, or as a *Chance* that hath befallen a Party--- But in the *general Sense*, as the fulfilling of the *Measure* fore-shewn by the *Prophets*, to have been the gradual and progressive *Work* of *Line* upon *Line*, until *the Vision of all* should become as the *Words of a Book that is sealed*. Isa. 29 Chapter. For, how pertinent to observe, that our modern Debates concerning the DECREES of God, and the Execution of his *Decrees*, do amount to little other (in Effect) than an Enquiry,

quiry, *Who is that God?* Or, in the Words of the Text at large, *Who is that God that shall deliver you out of mine Hands?* Dan. iii. 15. It being impossible that there should be any *Reasoning* or *Debate*, where there is not a previous *Doubting*--- And how hardly is it possible that we should doubt concerning the DECREES of GOD, or the *Will* and *Design* of a PROVIDENCE, without doubting at the same Time, the *Being* of a PROVIDENCE?

THUS the *Fool* hath said in his Heart, *There is no God.* And let it be repeated, It was the Part of a *Typical Babylon*, to say, I AM, and there is none else.

OUR Reader is here referred to a diligent and attentive Perusal of the third and fourth Chapters of the Book of *Daniel*.

THAT King *Nebuchadnezzar*, according to the Interpretation of his *Dream*, should be driven from *Men*; that whilst his Dwelling should be with the *Beasts* of the Field, he should be made to eat Grass as Oxen, and as wetted with the *Dew* of *Heaven*; that the mystical Number of neither more nor less than *seven Times* should pass over him, seems a very intricate and melancholy Affair.

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THE CAPITAL ENQUIRY, as taken in the Great Sense, which hath been so universally debated, and repeatedly canvassed, for Centuries past, concerning the DECREES of God, and the EXECUTION of his *Decrees*: How Great! how Vast! how Important! || IS NOT MAN a Free-Agent? Then how doth it appear that the MOST HIGH should bear Rule in the KINGDOM OF MEN? Whence the Possibility of supposing, or that any should assume to believe that the Most High BEARETH RULE in such Transactions as do so manifestly appear to be carried on by the Agency of Men; this may never be resolved by whomsoever shall not first have learned by an Experience of his own to distinguish Deity and Humanity.

WHILST considering now, that the *one* is the Manifestation of the *other*---let us diligently observe, to what Purpose was that wonderful Degradation of the Humanity of *Nebuchadnezzar the King* --- O King *Nebuchadnezzar*! to thee it is spoken, thy KINGDOM is departed from thee; and they shall drive thee from Men, and thy Dwelling shall be with the Beasts of the Field; they shall make thee to eat Grass as Oxen, and seven Times shall pass over thee. The Conclusion of the Verse being thus, UNTIL thou KNOW that the MOST HIGH ruleth in the KINGDOM of Men.

THE Words of the *Watcher* and the *Holy One*, in the Vision, were spoken in a more universal Sense, Verse 17. This Matter is by the DECREE of the *Watchers*, and the Demand by the

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WORD

|| How inexplicably mysterious.

WORD of the *Holy Ones*, to the INTENT that the LIVING may know that the *Most High* ruleth in the KINGDOM of *Men*, and giveth it to whomsoever he will; and setteth up over it the BASEST of Men: Which Words are again repeated by *Daniel*, Ver. 25--- And Ver. 34. it is given us to see, how compleatly the said INTENT was fulfilled.

AND at the End of the Days, I *Nebuchadnezzar*, lifted up mine Eyes unto Heaven, and mine Understanding returned to me; and I blessed the *Most High*; and I praised and honoured him that LIVETH FOR EVER; whose DOMINION is an everlasting DOMINION; and his KINGDOM is from Generation to Generation: And all the Inhabitants of the Earth are reputed as NOTHING; and he doeth according to his Will, in the Army of HEAVEN, and among the Inhabitants of the EARTH; and none can stay his Hand, or say unto him, WHAT DOST THOU?

THUS it appears, that notwithstanding his previous Conviction, by the Interpretation of so signal a Vision, such Conviction was ineffectual, because he had thereby obtained not so much as an Idea concerning what Kind of a KNOWING it was, that should be so wonderfully imposed upon him; but when having gained an experimental KNOWING, by having passed under

under the Discipline of the *seven Times*, he was then taught to distinguish *Diety* and *Humanity*, and could make his Acknowledgements accordingly---*Now I Nebuchadnezzar, praise, and extol, and honour the KING OF HEAVEN; all whose Works are TRUTH, and Ways JUDGMENT; and those that walk in Pride, he is able to abase.*

Now we all know that the *Humanity* is absolutely free: *His Hand can none stay.* He doeth whatsoever he will; our Thoughts, our Words, or Actions can none stay, or say unto the *least*, any more than the *greatest*, WHAT DOST THOU?

WHEREFORE, How shall we conceive of the Agency of *Man*, distinctly or separately, from the Agency of *God*?

BUT that the *Will*, the *Power*, and *Agency* of *MAN*, is the *Will*, the *Power*, and *Agency* of *God*, were we put upon confirming so obvious and incontestible a *Certainty*, by Way of *Sillogism*, we prove as follows:

CHRIST never prayed the *Father* in vain, as instance *John xi. 41.* *Jesus lifted up his Eyes and said, Father, I thank thee, that thou hast heard me.* (But continues, *Verse 42.*) *I know that thou hearest me always; but because of the People which stand by, I said it, that they may believe that thou hast sent me.*

THE whole Purport of his Prayer, was, *Father, thy Will be done*; and that in the utmost Extremities of Affliction. He never was wont to resist the *Will*, the *Power*, or *Agency* of *Man*; or prayed to the *Father*, that he would *restrain*, *forbid*, *restrain*, or *punish* his *Brethren*; but *gave his Back to the Smilers, and his Cheek to them that plucked off the Hair*; submitting himself to the *Power* and *Agency* of *MAN*, *wholly, entirely*, according to the antient Predictions---*A bruised Reed shall he not break, &c.* Therefore, in thus submitting to the *Will*, the *Power*, and *Agency* of *MAN*, he was but submitting to the *Will*, the *Power*, and *Agency* of the *FATHER*, by *Man*. For, as the whole Tenor of his *Life* and *Doctrine*, was, *Father, thy Will be done*: if this his Prayer was heard, or was not prayed in vain, it follows, that nothing was done unto him by the *Agency* of *MAN*, that was not strictly an Execution of the perfect and entire *Will* of the *FATHER*: So nearly allied is *Humanity* and *Deity*.

Now the *PURPOSE* of *God*, the *Eternal PURPOSE* in *CHRIST*, and *PURPOSE* according to *Election*, is mentioned in sundry of the Scriptures: As likewise *Predistination*, *Determinate Council*, and *Fore-Knowledge*. But it is altogether obvious to remark, that the Word *DECREE*, or *DECREES*, so frequently occurring in the *modern* and *traditional* Divinity

Divinity of the *Latter Days*, and as the Word is especially made Choice of in certain of our *National Confessions of Faith*, in any such Sense as thus made Choice of, we find *not* in all the Bible.

DECREE or DECREES of GOD, we do not once find mentioned in the *New-Testament*; and no where at all, is GOD's *Purpose* or *Design* in the Creation, called his *Decree*, in either of the Testaments: Indeed there is not a single Instance, even in the *Old-Testament*, of its being otherwise used than in a *figurative Way*, as *Job* xxviii. 26. The most significative Sense in which the Word occurs in all the Bible, being as already instanced in *Dan.* iv.---But, *N. B.* We by no Means do slight the *Enquiry*, neither the *Enquirers*, concerning the *Purpose* and *Predestination*, or the *Will* and *Design* of GOD in the Works of Creation and Providence; the same being a *national Seeking*, which hath its due and appointed *Finding*, in an universal Sense, and that in the Way of *Line* upon *Line* in its right Order; for there never was a *Finding* without a previous *Seeking*, or a *Knowing* without a previous *Doubting*, or ever can be; wherefore we honour the *Wisdom* and *Providence* of GOD in our national Seekings and Doubtings---as much as in the Administrations of a *living* and *saving* Knowledge, the *one* being necessarily subservi-
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ent to the *other*. The MYSTERY of INIQUITY^{*} being altogether the Mystery of a SEEKING: Remember ye not (said Paul) that when I was yet with you, I told you these Things; and now what withholdeth that he * might be revealed in his Time? 2 Thes. ii. 5. Thus we slight not the Enquiry, (I say) neither the Enquirers: But at the same Time must beg Leave to repeat--that according to the present State of our National Churches, viz. The GREAT CITY which reigneth over the Kings of the Earth, Rev. xvii. 18. The Seeking and Suspense General, as to the Purport and Tenor of her Doctrinals, amounts to scarcely any Thing short of an ENQUIRY, Who is that God, &c. Dan. iii. 15.

We aim at the utmost Brevity; but can scarcely forbear an Intimation even in this Place, not only of the present State, but the general Issue of our National Seekings, as the same were fore-known of God, have been declared by his Servants and Prophets; and must shortly be fulfilled upon all PEOPLE, the Nations and Languages in general.

We might enlarge upon certain of the Predictions of *Isaiab* and *Jeremiah*; but as we mean

^{*} Viz. The Man of Sin, or the ANTI-CHRIST-GENERAL of the Gospel Dispensation,

no more than a transient Intimation, let us examine the *present State* of our ANTI-CHRISTIANISM GENERAL in the *Anti-type*, by Way of Comparison with *Babylon* in *Type*.

THE 3d of *Daniel*, and the 13th of *St. John*, in the *Revelation*, are the true *Counter Parts* to each other; the one is an historical Account of certain Transactions in *Type*, the other a Prediction of their fulfilling in the *Anti-type*.

NEBUCHADNEZZAR was the *Figure*, or Representative of the MAN of SIN, the *Son of Perdition*, in the general Sense; or of the *Humanity*, in its future State of Self-sufficiency and Self-exaltation, through an almost universal Ignorance of *Deity*, under the Gospel Dispensation.

THE setting up of the IMAGE in the Plain of *Dura*--- the gathering together of the *Princes*, the *Governors*, and the *Captains*, the *Judges*, the *Treasurers*, the *Counsellors*, the *Sheriffs*, and all the *Rulers* of the *Provinces*, to the Dedication of the IMAGE --- and then the general Proclamation, *To you it is cominanded, O People, and Nations, and Languages, that at what Time ye hear, &c. Ver. 5. You fall down and worship the golden IMAGE which Nebuchadnezzar the King hath set up, and that whofo fell not down and worshipped, should be cast into the Midst of a burning fiery Furnace. The Whole* of these Transactions

actions (I say) to the End of the Chapter, appears to have been the divinely-appointed *Figure*, and most exact Picture of the *Ecclesiastical Tyranny* of the ANTI-CHRISTIANISM GENERAL that was exercised upon the *People*, the *Nations* and *Languages*, even throughout all the Provinces of *spiritual Babylon*, at nearly the *Time*, when, according to St. *John*, *All the World wondered after the BEAST, saying, who is like unto the BEAST? Who is able to make War with him? When he opened his Mouth in Blasphemy against GOD to blaspheme his NAME, and his Tabernacle, and them that dwell in Heaven; and to whom it was given to make WAR with the Saints, and to overcome them.* Rev. xiii. 4, 5, 6, 7.

THUS *Nebuchadnezzar* did personate the BEAST, or the Exaltedness of the *Humanity*, in the general Sense--- and the IMAGE or *Imagination* of the BEAST, in Answerableness to the IMAGE which *Nebuchadnezzar the King* had set up, is likewise discoursed of at large in the said 13th Chapter. §

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§ *The Image, Dan. iii. whose Height was Sixty, and Breadth Six Cubits, was shaped in the Imagination of the King, or his Council, before it was shaped in the Gold, as an Object of universal Adoration: And in this Sense was the Image of the Beast. And well may we observe, that King Nebuchadnezzar might as reasonably have proposed to the People, the Nations, and Languages, that they should have fallen down and worshipped him the Beast; as that by an arbitrary Decree, they should be constrained to worship the*
Image,

WE all know the Fulfilling of the making
War with the Saints, as pre-figured in the *Heat-*
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Image, which was no more than the Creature of his Imagination.——Thus the worshipping of the Beast, and the Image of the Beast, is mentioned, Rev. xiii. as being nearly the same Thing.——For Deity is still Deity, even in the Anti-type; it being altogether impossible that one Man should impose upon another the Knowledge of God, for this completely sufficient Reason, viz. Because Deity can never be otherwise known, than as pleased to reveal and make manifest himself.—No Man knoweth the SON but the FATHER; neither knoweth any Man the FATHER, save the SON, and he to whomsoever the SON will reveal him.

And however it be providentially ordered, that during the Times of our appointed Blindness, we should be led by the Blind in due Subjection to the Powers and Ordinances of Men, the same being instituted for the Preservation of Order and Decorum, upon a political Bottom: Let it nevertheless be considered, that as the Witness of Men, 1 John v. 9. or the Teaching and Preaching of the true Prophet, is always an Appeal to the Witness of God (which is greater) in Men; so his Teaching is never urged or imposed upon any——Whereas, that any Set of Opinions concerning God, or the Worship which he requires, should be imposed upon Men, is that which in Strictness doth characterise the Anti-typical BEAST: For as sensibly and discreetly might one worship the Pope or the Priest; the Protestant Bishop or Divine, as pretend to worship GOD, according to the Imagery of the Beast, the carnal unregenerated Man; and that here and there one should hesitate in submitting his Neck to the Yoke of popular Superstition, or should refuse to bow to the Imagery of the Beast, or to such Notions and Conjectures of Deity as are the Product of the vain and unenlightened Imagination, is by no Means more absurd in the modern, than the ancient Shadrack, Meshack, and Abednego——Be it known unto thee, O King, that we will not serve thy Gods, nor worship the Image which thou hast set up.

Thus the setting up of the Image in the Plain of Dura, was merely the Picture, or typical Representation of that more mental and spiritual Imagery and Superstition that characterises

ing of the *Furnace*, ‡ and that *universally*, throughout all the Provinces: And now as we examine, (I say) the PRESENT STATE of our ANTI-CHRISTIANISM GENERAL, by Way of Comparison with *Babylon in Type*, we find it to a Tittle, decyphered in the succeeding Chapter, viz. the 4th of *Daniel*.

NEBUCHADNEZZAR, as KING, represents the BEAST; but more especially the POWER and DOMINION of the BEAST; viz. The *higher Powers*, we mean the overshadowing Predominancy of C---H POWER, over all the Kingdoms and Provinces of *spiritual Babylon*, obtained by Means of that universal Influence which CL---Y have over L---Y, in the general Sense.

THE said Chapter begins, NEBUCHADNEZZAR the KING-----unto all People, Nations and Languages, that dwell in all the Earth, Peace be multiplied unto you. Here is National Tranquility, from this the said Source of NATIONAL POWER.

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the Anti-typical Babylon of the latter Days———And may we not observe, that, according to St. John, Rev. xiii. 11. it was the fore-known Characteristick of Protestant Nebuchadnezzar, that at Length he should exercise all the Power of the first Beast before him, Ver. 12. and particularly, that he should say unto them that dwell upon the Earth, Ver. 14. that they should make an IMAGE to the BEAST which had a Wound by a Sword, and did live. He that hath Ears to hear, let him hear.

‡ Viz. The extreme Persecutions and Martyrdoms general, that fell out between the 14th and 17th Centuries.

THE Acknowledgments, Ver. 2 and 3, appear to have been *sincere*, and are *expressive* of certain Degrees of *Conviction*; and are answerable to the *National Sentiment* of our *Reformed Cl---y*; since the making War with the Saints at the Commencement general of *Protestantism*.

I NEBUCHADNEZZAR, was at Rest in mine House, and flourishing in my Palace. Ver. 4.

OUR temporal *Greatness*, and *Prosperity* in general-----

I saw a Dream which made me afraid, and the Thoughts upon my Bed, and Visions of mine Head troubled me: Ver. 5.

THEREFORE made I a Decree, to bring in all the wise Men of Babylon before me, &c. Ver. 6 and 7.--- Here, notwithstanding former Convictions, the King was minded to consult to the utmost, the Extent of all HUMAN WISDOM, before he would apply, to the DIVINE INFALLIBILITY----- such being the ordinary Course of Things, and most directly predictive of our Situation *spiritually*, at this Juncture of Time.

THE *Tree* which was seen in the MIDST of the Earth, that *grew* and was *strong*, the Height whereof reached unto Heaven, and the *Sight* thereof to the *Ends* of the Earth, the *Leaves*

whereof were fair, and the *Fruit* thereof much, &c. Ver. 12. was thus interpreted by *Daniel*, Ver. 22. *It is thou, O KING, that art GROWN and become STRONG; for thy Greatness is GROWN, and reacheth unto Heaven, and thy DOMINION unto the End of the Earth.* This was in no Sense true of *Nebuchadnezzar* in Type: But as Ver. 28, of the second Chapter, was predictive of the **LATTER DAYS**---- a divinely adapted *Vision*, or Representation of the *Humanity* as aforesaid, or *human Tree*; viz. The dry Tree of the latter Days, *Luke xxiii. 31.*

THE *Vision* of the **WATCHERS**, is answerable to the *Vision* of *Isaiah*, Chap. xxi. *Prepare the Table, WATCH in the WATCH-TOWER, eat, drink; arise, ye Princes, and anoint the Shield,* Ver. 5. And the *Crying aloud* of the *Watcher* and the *Holy One*, is answerable to the *blowing of the Trumpet*, and *sounding an Alarm*, *Joel ii. 1.* and to the *Lifting up of the Banner*, and *exalting the Voice*, *Isa. xiii. 2.* these being but a various *Vision* and Representation of one and the same *Crisis of Affairs*, at this the Fulfilling of the **TIMES** of the *Gentiles*; as hereafter shall appear. Moreover, the *Crying aloud* of the *Watcher* and the *Holy One*, Ver 14. **HEW DOWN** the *Tree*, and *cut off his Branches*; *shake off his Leaves*, and *scatter his Fruit*; is most directly answerable to the *Preaching* of *John the Baptist*; **REPENT ye,**
for

for the Kingdom of Heaven is at Hand. Mat. iii. 2. And now ALSO, the Axe is laid to the Root of the Trees; wherefore every Tree which bringeth not forth good Fruit, is HEWN DOWN, and cast into the Fire. These Words, N. B. being peculiarly directed to the foremost of that Administration, Ver. 10.*

THIS the Preaching of *John the Baptist*, was the *Voice of One crying in the Wilderness*, Isa. xl. 3. as a *Type and Prediction* of the *Crying mightily* of the Watchmen, at the *Opening* of this the *Time and Times* of RESTITUTION, or *spiritual Coming* of CHRIST, in the Character of LORD and KING; a *Binder up* of the *Breach* of his People, at *this* the *Fulfilling* of the *Forty and Two Prophetic Months*, Rev. xi. 2. Or the *Time, Times, and an Half*, of the *Church* her *Abode* in the *Wilderness State*, Dan. xii. 7, and Rev. xii. 14.

THE *Tree* (as aforesaid) represents the *Exaltedness* of the *Humanity*, in a *general*, yet not an *universal* *Ignorance of Deity*; and therefore, as the *Tree* of a *spiritual NEBUCHADNEZZAR*, doth more especially represent the wide-stretching, over-shadowing *Power and Influence* of C---y in general, so that as we interpret the same

* We apprehend that the Word *ALSO*, here, is highly expressive of the concealed Meaning; VIZ. That the *Fulfilling* of the *Measure* at that *Time* under the *MOSAICAL*, was typical of the after *Fulfilling* of the *Gentiles* under the *NEW COVENANT* Dispensation; as hereafter shall be explained.

same to have been a *Vision* of these our *Latter Days*, we apprehend that farther Comment upon the conclusive Words of the 14th Verse, is unnecessary: LET THE BEASTS GET FROM UNDER IT, *and the Fowls from his Branches*; this Sentence being answerable to the *Voice* which was heard from *Heaven*, Rev. xviii. 4.

VERSE 15, of *Dan. iv.* considering the Interpretation thereof in the *Great Sense*, as it is comprehensive of the *Universality* of God's redeeming Love, so is it an Intimation of the *Universality* of that which in Scripture is called *Charity*, 1 Cor. xiii. *that rejoiceth not in Iniquity, but rejoiceth in the Truth; beareth all Things, believeth all Things, hopeth all Things, endureth all Things.*

LET his Heart *be changed from Man's, and let a Beast's Heart be given unto him, and let Seven Times pass over him*, Ver. 16.

BEAST, is here mentioned in no other Sense, than as the Humanity is term'd *Beast*, in the Revelation; and the *Change* here referred to in the Anti-type, is the *Change*, which, in the universal Sense, was gradually effected between the Commencement of the *Gospel Dispensation*, and the *Time* when all the World wondered after the *Beast*--- and thence, down to the *present Time*.

AND

AND now, as to the *Vastness* of our present *National Enquiries* concerning the DECREES of GOD, and the *Execution* of his DECREES, we proceed to make our *Response* thereunto, and that in the Words of the Text.

“ THIS Matter, *viz.* *The hewing down of the Tree*, is by the Decree of the WATCH-ERS, and the Demand by the WORD of the HOLY ONES, to the INTENT that the LIVING may KNOW that the *Most High ruleth* in the *Kingdom of Men*, and giveth it to whomsoever he will; and setteth up over it the *basest*--- even the BASEST of Men.

FOR, as duly regarding the *Extent* of *Daniel's* Meaning---as appears Verse 24.

THIS is the *Interpretation*, and *this* the Decree of the MOST HIGH, which is come upon thy Tree and its BRANCHES, O *Belshazzar*! the Stem of our *spiritual Babylon*, who hitherto hast been exercising the *aspiring Arrogancy* of a Power which truly is *grown* and become *strong*--- which hath reached even unto *Heaven*, and thy *Dominion* to the *Ends* of the Earth; that they shall drive thee from *Men*, and thy Dwelling shall be with the *Beasts* of the Field, and they shall make thee to eat *Grass* as Oxen, and they shall wet thee with the *Dew* of Heaven, and *seven Times* shall pass

pass over thee, UNTIL thou KNOW* that the MOST HIGH beareth Rule in the *Kingdom of Men*---and giveth it to whomsoever he will : Or in more *modern Terms*, **until** thou **know*** the *Cessation* and *Expiration* of the TIME and TIMES, which, according to the *Purpose* and *Fore-knowledge* of GOD the FATHER, were the appointed Boundaries wherein the *Power* and *Influence* of a self-exalted CL---Y,† should be exercised upon the *Passiveness*, *Ignorance*, and *Tractability* of L---TY, in general.

FOR, as thine *Exaltation* hath been, such shall thy *Degradation* be; [Yet, N. B. thy *Kingdom* shall be sure unto thee, after that thou shalt have known that the *Heavens* do rule, Verse 26.] the *Watchers*, and the *Holy Ones*, Ver. 17, being the Antecedent to the repeated THEY in Ver. 25. Their *Driving* shall consist in the Proceedings forth of the *Two-edged Sword* of the TESTIMONY : But for another Kind of *Driving* in Concurrence therewith, see Rev. xvii. 16, 17. For that GOD hath put into the *Hearts*, or into the *Purpose* and *Tendency* of the *Ten-fold Working* and active Powers of the BEAST, or *unregenerated Man*, to fulfil his Will, and to agree and give their Power unto the BEASTS until

*  UNTIL thou KNOW.

†  Self-exalted CLERGY.

til the *Words* of God shall be fulfilled; and never shalt thou be able to penetrate into the *Mysteries* of *Creation* and *Providence*, until *experimentally* convinced, by having *undergone* the Discipline of the SEVEN TIMES.

THE *Mystery* of the *seven Times*, as fulfill'd upon the MAN of SIN in *Type*, in Answerableness to the *six Times*, *seven Times*, or FORTY and Two Gradations or Encampments of the *Israelites*, was correspondently typical and predictive of one and the same Thing, viz. The *Discipline* of the *Cross*, in the *seven-fold* Process of the *Christian Regeneration* in the Course of our *Pilgrimage* from *Egypt* to *Canaan*, spiritually; as hereafter shall more largely appear.

The being exiled from Men, in the *Type*, is explanatory of the *Nature* and *Manner* of our becoming *Fools* for CHRIST'S Sake, in order that we may be *really* wise; and of that Abasement and Self-Humiliation *necessarily* previous to our *real* Establishment and Exaltation: The being made to eat *Grass as Oxen*, is predictive of the *Famines*, *Tribulation*, and *Distresses* general,

As likewise of what is more especially to be consider'd, the *Suddenness* of the Degradation, in that the *general Outcry* against that *Character* which was thus typified in the antient *Nebuchadnezzar*, as unlooked

for

for by him, in the fulfilling of the Type, will be like unto a *Midnight-Cry*.

THUS we have seen that our *National Enquiries* concerning the DECREES of GOD, and the *Execution* of his DECREES do amount to no other in Effect, than such as neither *previous Convictions*, *Dan. iii. 25*, the Terror of the succeeding *Vision*, or the *Interpretation* thereof----neither the tender *Council* and *Admonition* of the *Prophet*, viz. *Daniel*, *Ver. 27*, were sufficient to obviate to the Understanding of the *typical Nebuchadnezzar*.

(SUCH likewise shall be the fulfilling in the *Antitype*) *For at the End of twelve Months, as walking in the Palace of the Kingdom of Babylon, the King spake, and said, IS not this Great Babylon that I have built for the House of THE Kingdom, by the Might of MY Power, and for the Honour of MY Majesty?*

HERE was but an ENQUIRY---which how answerable to the ENQUIRY that now bears Sway in the Heart of the antitypical *Nebuchadnezzar* ; and what shall be the *Issue* thereof, we need not, for the present, say more.

C H A P. II.

A Continuation of the proposed ENQUIRY.

*It is not for you to know the Times, or the Seasons,
which the Father hath put in his own Power.*
Acts i. 7.

SUCH the universally correspondant *Sense*, and *Tenor* of the Scriptures, it is given us to believe that both the ALPHA and OMEGA of Man was *fore-known*, and is *pre-ordinated* of him who *Worketh all Things according to the Council of his own Will*. Eph. i. 11.

THAT being pre-purposed to chuse, the *Effectual Calling*, and Election of a future CHURCH MILITANT upon Earth, was *fore-known* and *predestinated* of God, from the Beginning, and before the *Foundation of the World* †.

YET, in what Sense the *pre-purposed Election* will admit of Comparison, or may rightly be compared with the Execution of an *absolute* and *arbitrary* DECREE remains to be considered.

As to that *desperate* Tenet, the Doctrine of an *absolute* and *everlasting* REPROBATION, we reject the Consideration thereof, at all Events; as being too odious and unseemingly to merit

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† Matt. xxv. 34. John xvii. 24. Eph. i. 4. 1 Pet. i. 20.

our Animadversions : For that a *single* Soul of the Posterity of *Adam* shall *everlastingly* perish, admits of no Proof either by one Means or another ; whilst on Behalf of the *All-efficiency*, and *Universality* of the redeeming Power of GOD in CHRIST, one might appeal to the universally Correspondant, and most express Declarations of the *Prophets*, both of the *Old* Testament and the *New*.

YET seeing that there really is an *Election* and *Dereliction* upon the present transitory Scene ---- we mean an ENQUIRY concerning the divine *Purpose* and *Fore-knowledge* in such Election.

WHENCE, the Point that immediately concerns us, is, Did GOD (who is *no Respector of Persons*) fore-know, or fore-ordain, that *this* or the *other* Particular, our Reader, or certain Individuals of his Acquaintance, should most assuredly be the *Chosen* or *Rejected*, during the *present* Life ? Is the *present* Election, which *was predestinated*, or *pre-ordinated* of GOD, in Reality thus PERSONAL, thus *absolutely* PRECONCLUSIVE, and *circumstantially* PERSONAL ?

THE ENQUIRY, proposed as the Subject of our present Discourse, is inclusive of this our *present* ENQUIRY ; and as formerly observed, must be ever *suspended* and *indecisive*, so long as we remain incapable of certain *warrantable*, *clear*, and *Satisfactory* Apprehensions concerning
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ing the *Purpose*, *Fore-knowledge*, and *Omniscience* of God.

By *Election*, we ordinarily understand, God's chusing in CHRIST, or DEITY revealed in the *Calling*, *Filiation*, *Justification*, and *Glorification* of the HUMANITY in the *Image* of the SON, according to the Sense of the Apostle, *Rom. viii. 28, 29, 30.*

AND whereas it hath been intimated, that there is no such wide Distinction between *Deity* and *Humanity* in any State, but that the *one* is a Manifestation of the *other* : This remains to be discoursed of at large hereafter.

FOR the present, let us diligently compare our Ideas of a *free*, and of an *absolute* or *personal* Election ; and very attentively consider the Consequences and Inferences that necessarily depend upon the *one* and upon the *other*.

THE Idea of a *Free Election*, comports with our Ideas of God as an *all-beneficent* Being, not only as having formerly wrought, but perpetually working ; not as having bounded and circumscribed his own Agency, but as *instantly* exercising a *boundless* and *unlimited* Freedom ; not only as having *formerly* fought, but *perpetually* seeking----instantaneously calling, electing, rejecting, or punishing, according to his own good Pleasure ; not only as having at some imagined Distances from *past* or *present* Periods
of

of Duration, been delighted in contriving and pre-purposing what a *World* he would make, what *Creatures* should be brought forth, what *Lives* they should lead, or how they should *act* or behave ; but as *instantly* exercising an *immediate* All-sufficiency, perpetually rejoicing in an endless Display of *New WONDERS*, to the Entertainment and Delight of the *Principalities and Powers in heavenly Places*.

Thus the Idea itself is *free* ; it involves no Inconsistency or Absurdity, no Murmurings or Repinings : MAN is a Free-agent, GOD likewise ;-----according to the Council of his own Will the Creation *was* produced, and according to the Council of his own Will it *is* preserved and governed : *He doeth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, his Hand can none stay, or say unto him, WHAT DOST THOU ?*

THIS, the Doctrine of a *Free-Election*, admits of no *base* or *unsavoury* Inferences, no Misconsequences, no doubtful Disputation, no Contradiction, no Objection ; but is *perfectly* consonant with the whole *Purport* and *Tenor* of the *Scriptures*, with our *best* Conceptions of the *Dignity* and *Free-agency* of MAN ; as likewise of the absolute *Free-agency*, *Omnipotency*, and *Omniscieny* of GOD ; *all whose Works are Truth, and Ways Judgment*. Whereas the Idea of an *arbitrary* or
pre-conclusive

pre-conclusive Election, as held by the CALVINISTS, involves a Supposition, indeed vouches a confirm'd *Opinion*, that the ANTIENT OF DAYS, at some unknown Distances from the present Time, had a Power of *willing, determining; and chusing*, which he hath not at ALL Times.----The same how incongruous, even to a decent or becoming Idea of *Deity*? Are we incapable of conceiving, that when the ANTIENT OF DAYS first executed the Design of making *Man*, he did not propose to carry on the Work of a *Procreation* and *Redemption* in the Exercise of a *perpetuated* Freedom of doing according to *his Will, among the Inhabitants of the Earth*?----Then surely our *Notions* of *Deity* be unworthy of a Comparison with the *Theism* of HOMER or VIRGIL: For to imagine, that GOD, when first he began to create, had thus *preconclusively ordained* whatsoever should come to pass, is presuming upon his having *limited* and *circumscribed* his own *Power* and *Agency*; that at some unknown Distances from the present Time, he had a Power of *Willing* and *Chusing*----but should afterwards be confined to the pre-determined, pre-limited Boundaries. This is placing the absolute Free-agency of GOD below our *meanest* Conceptions of a Free-agency in the *Creature*; as for Instance, Had I been to have bounded myself, upon the present Occasion, I had chosen greater Brevity, but am in-
capable

capable of limiting the HOLY ONE of *Israel*: And so far as capable in any Sense of pre-circumscribing myself, claim the Power and Privilege of superceeding such my own Pre-circumscriptions: But if God must be presumed to have at one Time or another pre-circumscribed and pre-limited his own *Power* and *Agency*; an Enquiry that very naturally occurs, is, For HOW LONG ought we to believe him thus pre-limited and pre-circumscribed? And within WHAT COMPASS of the *Infinite Space* shall he not venture to act otherwise than by pre-determined *Decrees*?--- Our Potentates upon Earth claim the *Privilege* of making new *Decrees*, so also of abrogating and repealing former *Decrees*; How often shall our God be allowed the Privilege of making new *Decrees*?----

WE submit for the present, knowing of no Conclusion *more safe*, than that we *trust* and *believe*, That as GOD never abrogates or repeals former *Decrees*, so that his *Decrees* are not *plural*, neither *limited* or *circumscribed*; but that his *Decree* is his PURPOSE; the same being *instantaneous*, *perpetual*, *universal*; neither *beginning* or *ending*, but eternally *progressive*.

“ O House of *Israel*, cannot I do with you
 “ as this Potter? Saith the Lord. Behold, as
 “ the Clay is in the Potter’s Hand, so are ye in
 “ mine

“ mine Hand, O House of *Israel*. At *what*
 “ *Instant* I speak concerning a Nation, and
 “ concerning a Kingdom, to pluck up, and to
 “ pull down, and to destroy it: If that Na-
 “ tion against whom I have pronounced, *turn*
 “ *from* the Evil, I will *repent* of the Evil that I
 “ *thought* to do unto them. And at *what In-*
 “ *stant* I speak concerning a Nation, and con-
 “ cerning a Kingdom, to build and to plant it;
 “ if it do Evil in my Sight, that it obey not my
 “ Voice, *then* I will *repent* of the Good where-
 “ with I said I would benefit them. Now
 “ therefore go to, speak to the Men of *Judah*,
 “ and to the Inhabitants of *Jerusalem*, saying,
 “ *Thus saith the Lord*, Behold, I frame Evil
 “ against you, and devise a Device against you;
 “ *return ye now* every one from his evil Way,
 “ and make your Ways and your Doings *good*.

“ AND they said, There is no Hope, but
 “ we will walk after *our own Devices*, and will
 “ every one do the Imagination of his evil
 “ Heart.

“ THEREFORE, *thus saith the Lord*, Ask ye
 “ now among the Heathen, Who hath heard
 “ such Things? The Virgin of *Israel* hath done
 “ a very horrible Thing. Will a Man leave
 “ the Snow of *Lebanon*, which cometh from the
 “ Rock of the Field? Or shall the cold flow-

“ ing Waters, that come from another Place;
 “ be forsaken? Because my People hath for-
 “ gotten me, they have burnt Incense to Va-
 “ nity, and they have caused them to *stumble* in
 “ their Ways from the *antient Paths*, to walk in
 “ Paths, in a Way *not cast up* ;” *Jerem. xviii.*
 “ 6-----15.

APPEARS not this Passage a most lively and affecting Evincement as to what hath been intimated of the absolute *Free-agency* of MAN, and *near Relation* to GOD ?--- So parallel the Agency of *Deity* and *Humanity*, as thus instanced, that whilst GOD first queries of his People, and then informs them how compleatly they were in his Power, he at the same Time places *their* Actions foremost, as though he would *repent*, or vary *his* Conduct, as they should be prevailed upon *first* to vary *theirs*.

IT hath been the Experience of *sensible Minds*, in their gradual Advances towards a Knowledge of *Deity*, that to walk in the *antient Paths* (as above) is to walk in Paths ever *new* and entertaining; as it is written, *Happy is the Man that findeth Wisdom, and the Man that getteth Understanding ; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold : She is more precious than Rubies, and all the Things thou canst desire, are not to be compared*

compared unto her; Length of Days is in her right Hand, and in her left Hand Riches and Honour; her Ways are Ways of Pleasantness, and ALL HER PATHS ARE PEACE.

THE Intercourse Mystically; (which for the Present I am not pretending to explain) as described in the Canticles of Solomon, is comparable to the asking and Reply of a most delightful Sociability; the SUSPENCE we may observe is reciprocal; for if Prayer, and Watchfulness, and Waiting be indispensible on our Part; even so in the Language of the Testaments universally do we find, that the Creator is continually represented as Waiting, and calling upon the Children of Men. *All Day long have I stretched out mine Hand*, observe the Words of our Saviour in the Parable, *And when he cometh Home, he calleth together his Friends and Neighbours, saying unto them, rejoice with me, &c.* Luke, xv. 16. And whence those Rejoicings which we do here find instanced in three successive Parables, Luke 15th Chapter at large?—No reciprocal JOY can be conceived to exist, but by the Means of an antece-

dent SUSPENCE. From such Premises as these, how deduceable the Doctrines of an ABSOLUTELY, PARTICULARLY, and UNCHANGEABLY designed?

WHEN God calls upon Men, he ordinarily calls by Men; and when forwarned by the Messengers or Ministers of the divine Good Pleasure, that I am to *cease from doing Evil*, it seems (as the same hath been stated already p. 36.) that previous to mine Acceptance of the Invitation, there is a QUESTION to be propounded, and resolved. Whether doth God *know*? How doth he *know*, *foreknow*, or *predestinate* the Certainty of my chusing, or refusing to accept of this Call?

SUSPENDING for the Present the Issue and Result of so vast, so bold, so capital, and adventurous a Demand, an Enquiry that now for the first Time occurs is this:

IN the distinguishing Tenet of a limited and personal *Election*, as concluded upon in Council, and now held forth by certain of our *National Churches*, as the avowed *Confession of their Faith*,--- Was there ever a *Son* or *Daughter* of ADAM that could *really believe*?

THAT many may have so believed, implicitly, as taught, or in the *ordinary* or present
literary

literary Sense of the Word, as *Belief* is critically distinguished from an obvious or demonstrable Certainty, is readily acknowledged : But substitute the *present*, in the Stead of the VAST ENQUIRY, as above, the Affirmative could *never* be proved, how subtilly so ever debated : For, according to the *divine* and *evangelic* Sense of the Word, *to believe*, indisputably implies, or at least precedes, a *Divine Infallibility* of Knowledge ; the Terms *knowing* and *believing*, in the Language of Scripture, being promiscuously used, in a parallel Sense.

THE EVANGELIST JOHN, begins the second Paragraph of his Gospel thus ; *There was a Man sent from God, whose Name was John ; the same came for a WITNESS, to bear Witness of the Light, that all Men through HIM might believe : He was not that Light, but was sent to bear WITNESS of that Light, &c.* Verse 9.

It is well known that *John the Baptist* (as aforesaid) in his Preaching and Baptizing, was a *Type* of the *Crying Mightily* of the *Watchmen* that should proclaim the *Glad Tidings of the KINGDOM*, in this the *DAY* of the *Lightning's* coming out of the *East*, and shining even unto the *West* : And if we search the *Epistles* of the said Evangelist for a farther Explanation of himself concerning the *Witness* borne by the living
Members

Members of CHRIST's Church, he saith, Chap. v. Ver. 7, *There are three that bear Record in Heaven, the FATHER, the WORD, and the HOLY GHOST ; and these Three are One And there are three that bear Witness in Earth, the SPIRIT, and the WATER, and the BLOOD ; and these Three agree in One. If we receive the Witness of MEN, the Witness of GOD is greater ; for this is the Witness of GOD, which he hath testified of his SON. He that believeth on the Son of God, hath the Witness in himself.*

HERE, of believing in the *highly significant* *evangelic* Sense, we are given to understand, 1st, The embracing of CHRIST in the *evangelic* Faith, or that *Faith* which is *born* of GOD, or is the *Gift* of GOD, and overcometh the World, as Ver. 4. And 2^{dly}, That in thus believing thro' the Testimony or WITNESS of MEN, (the *living* Members of the *true Church*) the WITNESS of GOD is greater ; inasmuch as he that believeth in the Son of GOD, hath the WITNESS in himself.

THIS the *Witness*, or *Spirit* that beareth WITNESS, Verse 6, -- Verse 20, is called an UNDERSTANDING ;---- *We know that the Son of God is come, and hath given us an UNDERSTANDING, that we might know him that is TRUE : And Chap. ii. Ver. 27, the same is called the ANOINTING,*
which

which teacheth ALL Things, and is *Truth*, and no *Lie*. And Verse 20, *Ye have an Unction from the Holy One, and ye KNOW all Things. I have not written unto you, because ye KNOW not the TRUTH; but because ye KNOW it, and that no LIE is of the TRUTH.*

THUS it largely appears, that BELIEVING and KNOWING, in the evangelic Sense, imply a Divine Infallibility of knowing--- even the universal Knowledge of ALL Things.

THAT *believing*, in this the distinguishing Tenet of a *limited* and *pre-conclusive* Election, did never as yet amount to a *Knowing*; witness the Hundreds and Thousands of Volumes of Controversy and Debate thence arisen.

THE Antients of the *wiser Heathen*, held a *Destiny*, that in a certain Sense, was believed to have limited and circumscribed the Actions of both *Gods* and *Men*; and such their Sentiment, as rightly taken, was altogether just; in, that *Deity* never counter-acts *Possibility* or *Necessity*. But the modern Doctrinal of a *pre-conclusive* Election, appears not to have been grounded upon the Notion of a *Destiny* presiding over *Deity*, but of an *arbitrary* Decree; and upon such Notions of an *absolute* Pre-science in God, which, how warrantable from the Sense of Scripture, remains yet to be considered.

By

“ BY the *Decree* of GOD, (saith the *Westminster Confession of Faith*) “ for the Manifestation of
 “ his Glory, some *Men* and *Angels* are predesti-
 “ nated unto everlasting *Life* ; and others fore-
 “ ordained to everlasting *Death*. These *Angels*
 “ and *Men* thus predestinated and fore-ordain-
 “ ed, are *particularly* and *unchangeably* design’d ;
 “ and their Number is so *certain* and *definite*,
 “ that it cannot be either *encreased* or *diminish-*
 “ *ed*.” Such being the distinguishing Article of
Faith, which, as above, we have defin’d PRE-
 CONCLUSIVE ELECTION.

PARTICULARLY and *unchangeably* design’d,
 as atoresaid, implies, that GOD, by an *arbitrary*
Decree, hath particulariz’d and limited his own
Power and *Agency* ; and that the Number should
 be so certain and definite, that it cannot be ei-
 ther encreased or diminished : As there is not a
 single Hint of the Sort to be met with in the
 Whole of *both* the Testaments, which Way shall
 we look for a confirm’d *knowing* in this Matter ?

THE most enlightened of the *Prophets* and
Apostles, have ever acknowledged the *Wisdom* and
Knowing of GOD to be *unsearchable* ; whereas this
 daring *Affertion*, is a bold, conclusive *Determi-*
nation, concerning the *Pre-science* of GOD.

FOR, to assert, that the Number is so *certain*
 and *definite* that it cannot be either encreased or
 diminished

diminished, is presuming, that the Number is most assuredly *known* unto God ;

and

But *who bath known the Mind of the Lord ?* (may the Sensible still enquire) Or, *being his Counsellor, bath taught him ?* For, if God did *circumstantially* and *pre-conclusively* fore-know and predestinate of the *Many* called, *how Few* should be the chosen, upon the present Scene of Action ? It may thence be enquired, *How far* shall such Pre-science or Predestination be deem'd *conclusive* or *circumstantial* ? For if God did thus fore-know the Number in a *conclusive*, *definite* and *limited* Sense, he might likewise fore-know the *Ages* and *Sexes* of the Chosen ; the *Time*, *Place*, *Measure*, *Manner*, and *Circumstances* of their several and respective *Callings*, *Convictions* and *Election*, individually. --- And if the like of this may be admitted, then may we venture a little farther, and admit, that God may have *circumstantially* and *conclusively* fore-known and fore-ordained whatsoever should befall us individually and universally, throughout the whole Course of our Lives : Whence every idle Thought, Word, or Action, shall be deemed to have been *limited*, *settled*, and *pre-determined* in the *antient Decree*. Hence, God, in having limited and circumscribed his future *Knowing*, *Power*, and *Agency*, by an *arbitrary*

H Decree,

Decree, hath bound up all our *Thoughts, Words,* and *Actions*, in such *his* Decree; and instead of an *universal* Freedom, we become lost, even to the *Idea* of such Freedom, whilst over-actively indulging ourselves in the compleat Enjoyment of *real* Freedom,----- SCEPTICISM this, instead of an *Infallible* KNOWING.

THE celebrated *Psalmist*, had to bless *that* GOD *who covereth himself with Light, as with a Garment; who stretcheth out the Heavens like a Curtain; who maketh the Clouds his Chariot, and walketh upon the Wings of the Wind.* And in as much as the *Temporary* Man, in the Language of Divine Wisdom, is term'd *Beast*; Do the Beasts of the Field enjoy a *real* Freedom, or are *they* in like Manner chained? The Way of an *Eagle* in the Air, was *too wonderful* to be comprehended by a *former* Prophet; Will our *Moderns* assert that he flies by *Destiny*? Or is the *Grass*, or the *Flower* of the Field, fastened by the same Chain? All Flesh is as *Grass*, said one of Old, and the *Goodliness* of Man as the *Flower* of the Field. *The Wind bloweth whither it listeth,* (said our Lord) *and thou bearest the Sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of God.*

HERE is a free Election; and withal, an Intimation of the *Unsearchableness* of God's Ways; there

there being no Necessity, that even the Regenerated and Born again, should be able at once to comprehend the *Height* and the *Depth* of all MYSTERIES.

THE Verifications of prophetic Testimony do evince the Reality of a divine Prescience; and it is granted that in what Sense God may have foreknown, in such Sense hath he also foreordained, *for whom he did foreknow, he also did predestinate*, Rom. viii. 29. the divine *Foreknowledge* and *Pred-destination* being co-eternally inseparable: So that the true Point of Debate is HOW FAR and in WHAT SENSE shall such Foreknowledge be deemed *pre-conclusive*, *limited* and *circumstantial*.

LET it be especially considered, that whatsoever the divine Prescience is touched upon in Scripture, how carefully and circumspectly it is expressed *according to the PURPOSE*. §

It must be owned, that *according to the Purpose*, the Foreknowledge of God is *absolute*, and in the true Interpretation of these *Words* consisteth most essentially the *Height* and the *Depth* of the Argument. Whoever shall prevail fundamentally to distinguish God's foreknowing all Things *according to the Purpose*; from such a Foreknowing as hath been objected to, shall in so doing have distinguished whatsoever needs to be distinguished, in the most compleat and finishing Settlement of the whole Debate that might be desired.

Thus fundamentally to distinguish, is a principal Point at which we aim in the present Undertaking,

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dertaking,

§ See *Rom.* viii. 28. and ix. 11. *Eph.* i. 11. and iii. 11. 2 *Tim.* i. 9.

dertaking, and as failing of Success herein, towards the Candid and ingenious, to whom it shall be given to apprehend our real Meaning, It may be owing to some other Cause than that God is unable to convict us by a like Certainty and infallibility of Knowledge as was afforded to the Believers in the *primitive Time*.

It appears that our said modern Doctrinal, of an *absolute, limited and personal* Election, presumes upon a *finished, total and conclusive* Omniscience, as though all Things knowable were already known of God, whereas that his fore-knowing all Things ACCORDING TO THE PURPOSE admits of any such an Interpretation may by no Means be allowed, for it never can be shewn, be it boldly insisted upon, that by any of our canonical Penmen, a TOTAL OR CONCLUSIVE **knowing** was ever ascribed to *Deity*; or that ever they *imagined, believed, or taught* the *Reality or Possibility* of any such Thing.

THE Knowledge of *all Things*, in a certain Sense, hath been attributed to a *divine Science* in MAN; and the *Teacking of all Things*, is attributed to the HOLY ANOINTING; and accordingly saith PAUL, *Rom. viii. 28. WE KNOW that all Things work together for Good, to them that love God, to them that are the Called according to his Purpose.* Here the working together of all Things, doth most assuredly imply an *instantaneous* free Agency: And whereas the Apostle proceeds, *For whom he did fore-know, he also did predestinate, &c. Ver. 29 and 30.* It never can be shewn, according to the *true* Interpretation of these words, that *Paul* could have *meant* any other, than that God, having *purposed, fore-known, and predestinated* a Being glorified

glorified in the *Humanity*, was then exercising the *immediate* All-sufficiency of an *instantaneous* Omniscience, Power, and Agency, in the Execution of such his purpose: For, I say, however the Knowledge of *all Things*, according to a certain Propriety of Speech, be attributed to the *Holy Anointing* in the *Humanity*, the like may *not* be ascribed to *Diety*; because, that *ever* it was possible, or *ever* shall be, that a *total* or *conclusive* Omniscience, or Science, should have any *real* Existence, either in God, or in any Creature, ought by no Means to be imagined.

WE have thus dwelt upon this our *national* Article of Faith, according to its *pre-conclusive* and *definite* Sense; for as to that Depth of *Mystery* comprehended in the Chapter so universally appealed to in this the subject Matter of such *deep* Speculation, *viz.* The 9th of the Epistle to the *Romans*,---We may have Occasion to discourse thereof at large hereafter; it being freely acknowledged, that to the Praise of *HIS own Glory*, God did *really* fore-ordain, that of the Many that should be the *Called*, upon the present Scene, and within the first *Six Thousand* Years from the Creation, the Number of the *Chosen* should be exceedingly few, comparatively speaking; though at the same Time, an altogether *unfore-known* and *indefinite* Number.

C H A P.

C H A P. III.

A Continuation of the propos'd ENQUIRY.

*It is not for you to know the Times and the Seasons
which the Father hath put in his own Power.*

WE have confessed the Reality of a divine *Prescience*;--- have shewn the Scepticism that attends the Notion of a *total* or *conclusive* *Prescience*:--- And have dared to assert, that any such Notion is altogether unsupported by the Testimony of the *written* WORD:--- It remains, that with due Regard to the Weight and Importance of our proposed *Enquiry*, and with a View to a *clear* and *fundamental* Interpretation of *Scripture Prophecy*, we become more explicit upon the Article TOTAL and CONCLUSIVE; and that we endeavour to obtain certain, *just* and *warrantable* Conceptions of *Science*, *Prescience*, and *Omniscience* in general, according to the *Sense* and *Tenor* of the *Scriptures*.

“ It is not for you to know the Times and
“ the Seasons which the Father hath PUT in
“ his

“ his own Power.” Here is no Intimation that our LORD himself might not even at *this* Time have participated in that pleasing Astonishment whence the Earnestness of *this* the Demand of his Chosen, proceeded ; for he informs them not, that himself could ascertain the *Times* or the *Seasons*, or that his Father had fastened all future Events by a Chain of *Destinies*, but that the Father should have PUT them in his *own* Power : How lively and expressive the Intimation, that as his Father had reserved to *himself* the Management of the *Times*, it was meet that the Demands of the Children should rise no higher than *Give us THIS DAY our daily Bread* : It being consistent with the divine Œconomy, that our Minds should never be so far carried forth into the Contemplation of the Things FUTURE, as to become unmindful or inattentive of the Things PRESENT, or of the *Times* wherein we may be *respectively* allotted to act *our* peculiar Part in the daily and hourly Succession of *new* Occurrences.

BUT let it be *especially* observed, that it was meet that their Minds should be held in *Suspence* with Reference to the *Times* of RESTITUTION, not only because the same were so remote from their immediate *Business* or Concern, but because such Suspence must have been more *grateful* and *agreeable*, than a direct *decisive* Answer :

For

For we all know that *Science*, or *Knowledge* in the Mind of *Man*, is ever *progressive* ; an earnest Curiosity to *know*, being susceptible of a supremely delightful Gratification. And how pertinent to observe from hence, that in the Dispensations of GOD to his CHILDREN, a *living* and *essential* Knowledge is *ever* administered in the Way of *Precept* upon *Precept*, *Line* upon *Line*, *here* a little and *there* a little.

THE antient Prophecies were diligently and attentively read by the Chosen of the *former Administration* ; but it was altogether unfit that they should have been otherwise open to their Apprehensions, than as the immediate *Preservative* of their Minds in *Faith*, *Fullness*, *Confidence* and *Dependence* upon GOD in the Course of that Series of Events ; in the carrying on whereof, they were *themselves* the appointed Agents : For, as predictive of Futurity, their *precious Depth* was compleatly unsearchable, otherwise than as the Predictions, couched in so wonderfully *comprehensive* and *mystical* a Language, became respectively *fulfill'd* in their *due* Order.

THUS OUR LORD, or his *Apostles*, did open but *here* and *there* a Sentence thereof, and not a single Sentence otherwise than as *fulfill'd* in their *due* and *appointed* Order : As for Instance, When JESUS had made a *Scourge* of *small* Cords, and
driven

driven out of the *typical* Temple the Sheep and the Oxen, and had poured out the Money of the Money-changers, and overthrew the Tables,--- and said unto them that sold Doves, *Take these Things hence, &c. John ii. 16* ; his Disciples remembered that it was written, *The Zeal of thine House hath eaten me up, Ver. 17.*--- They were then, for the *first* Time, touch'd with a Sense that these Words had been recorded of the Psalmist, as personating the future *Messiah* ; of whose ROYAL Character, as KING of the *Spiritual* ISRAEL, he was the appointed Type. But said the *Jews*, *What Sign shewest thou unto us, seeing that thou doest these Things ? V. 18.* Jesus answered and said unto them, *Destroy this Temple, and in three Days I will raise it up.* Here it appears that the *typical* MYSTERY of the Temple and its Services, had till then been an absolute Secret ; *Forty and six Years was this Temple in building---* and wilt thou rear it up in three Days ? *Ver. 20.* But it seems, that when Jesus was risen from the Dead, the Disciples were convinced that he had spoken of his Body ; and then believed they the Scripture, and the Words which Jesus had said, Verse 22.

AGAIN, The Prophecy of *Joel*, Chap. ii. 28, was never thoroughly apprehended, until the Day of Pentecost was fully come ; and the Twelve being met together with one Accord,

were heard to speak in a Variety of Tongues, the wonderful Works of God,--- whilst many were amazed at what was seen and heard. “ Others, mocking, said, These Men are full “ of new Wine.” When *Peter* standing up with the Eleven, lifted up his Voice and said, “ Ye “ Men of *Judea*, and all ye that dwell at *Jerusalem*, be this known unto you, and hear- “ ken to my Words ; These Men are not drunken, as ye suppose, seeing it is but the third “ Hour of the Day ; but this is that which was “ spoken by the Prophet *Joel*, And it shall come “ to pass in the last Days, that I will pour out “ of my Spirit upon all Flesh, &c.” as Ver. 17. “ And on my Servants, and on my Handmaid- “ ens will I pour out of my Spirit, and they “ shall prophesy ; and I will shew Wonders in “ the Heaven above, and Signs in the Earth “ beneath ; Blood, and Fire, and Vapour of “ Smoke ; the Sun shall be turned into Darkness, and the Moon into Blood, before that “ Great and Notable DAY of the LORD come.”

HERE was an *Opening* and *Fulfilling* of GOSPEL MYSTERIES and SCRIPTURE PROPHECY, and yet, as shall hereafter be shewn at large, in neither of these *peculiar* and *especial* Instances, did the TIMES admit of other than a *feint* and *partial* Opening, because there was, as yet, but but a *partial* Fulfilling. For, as the TIMES of the

the *Typical Church* were expiring, and as the *ANTI-CHRIST General of the Gospel Dispensation*, Even *HIM* whose *Coming* should be *after the Working of Satan, with all Power, and Signs; and lying Wonders*, &c. 2 Theff. ii. 9, 10, was to tread upon the Heels even of the *Twelve Apostles*; so this was not the *TIME* for the *FULL REVELATION* of the *Mysteries* of the *KINGDOM*. Hence it was, that when the *Disciples*, upon a certain Occasion, asked wherefore their *Lord* spake *always* to the People in *Parables*: “ He answered and said unto them, “ Because it is given unto *you* to know the “ *Mysteries of the Kingdom*, but to them it is “ not given.” *Matt. xiii. 11.* “ For in them “ (continues he) is fulfilled the Prophecy of “ *Isaias*, which saith, By hearing ye shall hear, “ and shall not understand; and seeing ye shall “ see, and shall not perceive.”

THUS the *Openings* were reserved to the *Times of Fulfilling*; for that the *entering and scourging of the Temple in Type*, the casting out of the *Money-changers*, the *Sheep and the Oxen*, in *Type*, was such a Procedure as shall be best understood, as the *Fulfilling* becomes *universal* in the *Anti-type*: For the *Whole* of these *Transactions*, as likewise the *Betraying and False Witnessing*, *Matt. xxvi. 60*, the *Conduct of the High Priest*, *Ver. 65*, the *succeeding Crucifixion*,

Resurrection and *Pentecost*, were but the *Prelude*, or *Representation* of the *Entering* and *Scourging*, the *Betraying* and *False-witnessing*, *Crucifixion*, *Resurrection* and PENTECOST-GENERAL, to be fulfill'd upon the *Dry Tree*, even the DRY TREE of the LATTER DAYS. *Luke xxiii. 31.*

THUS, according to the Words of the *Prophet*, as repeated by *Peter*, the SUN shall be turned into Darknefs, and the MOON into Blood, before the GREAT and NOTABLE DAY of the LORD, or PENTECOST of an *universal* Pouring-forth of the Spirit upon ALL Flesh, be *fully* come.

Now as such is the Procedure of GOD towards his *Church*, and Mankind in general; so with Individuals, all TRUE Knowledge is opened in the Way of *Line upon Line*, *here a little and there a little*; our Faculties being ever in *Suspence*, therefore ever *progressive*: For without a perpetuated *Suspence*, how could Knowledge be *progressive*? How should we be instantly gratified with a perpetuated Succession of *new Ideas*, without an incessant perpetuated *Enquiry*?---Hence, what Manner of Idea would we choose to form unto ourselves of a TOTAL Omniscience?

So near is the Relation between GOD and MAN, that in a certain Sense, we are at Liberty
to

to consider ourselves as privileged with the Opportunity of knowing *all Things*. Such a Knowing it was that in the primitive Time distinguished the *little Children* from the *Anti-Christ*s : And why not at this Time ? “ Little Children, “ (saith the beloved *John*) it is the last Time ; “ and as ye have heard that *Anti-Christ* should “ come, even now are there *many Anti-Christ*s ; “ whereby we *know* that it is the last Time : “ They went out *from us*, but they are not of “ *us* ; for if they had been of *us*, they would no “ Doubt have continued *with us* ; but they went “ out that they might be made *manifest*, that “ they were not *all* of us. But YE have an “ Unction from the *Holy One*, and YE KNOW “ ALL THINGS. I have not written unto “ *you* because ye know not the *Truth*, but be- “ cause ye *know* it, and that no LIE is of the “ TRUTH.” 1 *John* ii. 18, 19, 20, 21.

Now with Reference to *just* and *scriptural* Apprehensions concerning the divine *Pre-science* or *Omniscience*, be it supposed that some vast and enterprizing *Genius*, very willing and desirous to establish a compleat *System* of Divinity, consistent with the Letter of the *Written Word*, which hath been term'd the RULE so *Orthodox* and *Fundamental*, as should be *Proof* against the Oppositions of *all* Gain-fayers, even the Super-numerary Subtilties of a *literary* INFIDELITY itself, was to ask of GOD---That seeing he know-
eth

eth but *all Things*, he would, in Order to the Execution of so vast an Undertaking, be pleased to endow him with his own *Omniscience*?---- Upon such a Supposition, we enquire, What Kind of an *Omniscience* should be chosen or desired? Would the *Humanity* in such Case demand of the *Deity* a *TOTAL Omniscience*, or a *PROGRESSIVE Omniscience*? That is to say, Would we ask to know so much as that *NOTHING FARTHER* might ever be enquired, or still should remain *UNKNOWN*; or for such an *Omniscience*, as that when knowing whatsoever *GOD* doth know, *SOMEWHAT FARTHER* might remain to be still *UNKNOWN*? For, might One have for asking, an *Omniscience* so *CONCLUSIVE* and *TOTAL*, that when knowing whatsoever is knowable, *NOTHING FARTHER* should remain *UNKNOWN*; how reasonably might One hesitate about venturing at any such *Petition*?

It was the Complaint of the *Preacher* formerly, *Eccles. i.* when having given his Heart to know *Wisdom*, whose Excellency he had preferred, and in Character of the *Future CHRIST*, had so amply recommended, in so many, so celebrated and pathetic Encomiums, that there was no *NEW Thing* under the *Sun*:---- “ The Sun
 “ ariseth, (saith he) and the Sun goeth down,
 “ and hasteth to the Place from whence he
 “ arose: The Wind goeth toward the South,
 “ and

“ and turneth about unto the North; it whirl-
 “ eth about continually, and the Wind return-
 “ eth again according to its Circuits: All the
 “ Rivers run into the Sea, and yet the Sea is
 “ not full; unto the Place from whence the
 “ Rivers come, thither they return again:-----
 “ The Thing that hath been, is that which
 “ shall be; and that which is done, is that
 “ which shall be done; and there is no NEW
 “ THING under the Sun.”--- A sorrowful Com-
 plaint indeed!--- “ Is there any Thing whereof
 “ it may be said, See, this is new?” How
 melancholy the Enquiry!---- Is there any Thing
 whereof it might be said, See, this is not *new*!
 might have been the Response; and perhaps of
 an equal Weight and Significancy: For, with
 equal Propriety might it be asserted, that every
 Thing that occurs is *new*, as that there is no
 NEW THING under the *Sun*. But it seems that
 King *Solomon* had at length obtained that tho-
 rough Acquaintance with all *temporary* Affairs,
 was become so far omniscient as to *all Things*
 that are done under the Sun, that in respect of
 Knowledge, his Case was become a true Parallel
 to the Weeping of the fam’d *Macedonian* : *
 And how just the Intimation here, that any such
 Omniscience, as by MAN shall be *complained* of,
 may not be ascribed to DEITY.

IT

* ALEXANDER the Great.

IT was the Knowledge of *temporary* Things; the Satiety whereof was become so familiar to the King; it was the *Sun* that so heavily he murmured against, as bounding and circumscribing his earnest Enquiries for some *new Thing*.

As hereafter we become glorified in *future* States of Existence, how bounded or circumscribed our Knowing, who can tell? And if a *Satiety* of Knowledge, or an *End* of knowing, neither *may*, or *ought* to be asked or expected, indeed *cannot* be desired by MAN,--- why shall we say unto GOD, THUS FAR KNOWEST THOU.---

“ For who hath directed the *Spirit* of the LORD ?

“ Or, being his *Counsellor*, hath taught him ?

“ To whom will ye liken GOD ? Or *what Like-*

“ *ness* will ye compare unto him ? Have ye

“ not known, have ye not heard, that the

“ LORD, the Creator of the Ends of the Earth,

“ fainteth not, neither is weary ? There is

“ NO SEARCHING HIS UNDERSTAND-

“ ING. *Isa.* xl. 28.

Now there is not an Instance, it is presumed, in *all* the Scriptures, of any One's asking of GOD what the *Morrow* should bring forth : But in several Instances we are commanded to take *no Thought for the Morrow* ; as likewise not to *pre-meditate*. And well may we observe, that as in all human Negotiations, we address each other at *Uncertainties*, how far Men may hear
or

or forbear; so *all* Communications from GOD to MAN, upon the Principles of an *universal* Free-agency, do admit and allow of the like *Uncertainty*: To Instance the 18th of *Jeremiah*, formerly appealed to,--- “ At what Instant I speak
 “ concerning a Nation, and concerning a Kingdom, &c.” from Verse 7 to 17. When GOD had thus tenderly and affectingly plead with his People, “ Come,” said they, Verse 18, “ and let
 “ us devise Devices against *Jeremiah*; for the
 “ Law shall not perish from the Priest, nor
 “ Counsel from the Wise, nor the Word from
 “ the Prophet: Come, and let us smite him
 “ with the Tongue, and let us not give Heed
 “ to any of his Words.”---Wherefore how shall we form an Idea of GOD’s knowing all Things, **CONCLUSIVELY** or **TOTALLY**, as tho’ he *already* knew all Things knowable, or that ever *can* or *shall* be known?

THAT the *Beginnings*, *Progressions*, and several *Gradations*, the ISSUE and TENDENCY-GENERAL of all Things, should be known, and fore-known, *according to the Purpose*, how unquestionably certain! whilst for any to affirm that all Things *knowable*, are already *known* of GOD----would be intirely repugnant to the Sense and Tenor of the Scriptures; and must admit of being construed nothing short of an assuming to *determine* concern-

ing that which is *indeterminable, universal, unsearchable*;--- For who hath directed the Spirit of the LORD? Or, being his Counsellor, hath taught him?-----

IF we have rightly shewn that *Power* and *Agency* with MEN, be the *Power* and *Agency* of God, by Man; then let it be considered, that every Action is conducted according to that State of *Knowing* whence the same doth proceed. Hence, if *Power* and *Agency* with Creatures, be the *Power* and *Agency* of God by the Creature, the like is to be affirmed of our *Knowing*.

Thus, according to *Elihu*, the Son of *Barachel* the *Busite*, Job xxxii. 8. *There is a Spirit in Man; and the INSPIRATION of the Almighty giveth them an Understanding.* And as touching the Original of *Power*, that the *Science*, or knowing, *Power* and *Agency* of MAN, is the *Science*, *Power* and *Agency* of God by MAN, how entirely of a Piece the concurring Testimony of the Scriptures. “ Behold, HE break-
 “ eth down, and it cannot be built again; HE
 “ shutteth up a Man, and there can be no Open-
 “ ing: With HIM is *Wisdom* and *Strength*: The
 “ Deceiver and Deceived are HIS. HE leadeth
 “ Counsellors away spoiled, and maketh Judges
 “ Fools. HE looseth the Bonds of Kings, and
 “ girdeth

“ girdeth their Loins with a Girdle. HE lead-
 “ eth Princes away spoiled, and overthroweth
 “ the Mighty. HE removeth away the Speech
 “ of the *Trusty*, and taketh away the UNDER-
 “ STANDING from the Aged. HE poureth
 “ Contempt upon Princes, and weakeneth the
 “ *Strength* of the Mighty.”

HERE the Knowing and Agency of MAN is
 attributed to HIM *in whose Hand is the Soul of*
every living Thing, and the Breath of all Mankind.
Job xii. 10. UNIVERSAL INSPIRATION, I say;
 so that (by the Bye) as we sometimes mock at
 the Belief of an *Immediate Inspiration*, such
 Mocking is no more than an Instance of the
 Possibility there is, that one Order of *Enthusiasts*
 should be inclin'd to mock at another.-----The
spiritually Drunken with the new Wine of the
 KINGDOM, the *spiritually Drunken* at the GOLDEN
 CUP, *Rev. xvii. 4*, even the *Peoples and Multitudes,*
Nations and Tongues in general, and the *literally*
Drunken, being but so many different Orders of
 ENTHUSIASTS.----- An early Instance of the
Mocking, we have already taken Notice of,
Acts ii. 13; which the *Mocking and Reply* at *that*
 Time, as thus transmitted to Futurity, may be
 consider'd as predictive of the *Mocking and*
Reply of the *After Times*; wherefore, *Let us not*
be unwise, (as was the Exhortation formerly) *but*
understanding what the Will of the Lord is; and

let us not be drunk with Wine wherein is Excess, but be filled with the Spirit. Thus far, as to the Simplicity of a misguided Mocking, and for the Gainsaying of those, who, according to Jude, “ speak Evil of those Things which they know not: Woe unto them, for they have gone in the Way of Cain, and ran greedily after the Error of Baalam for REWARD, and perished in the Gainsaying of Core.” Jude i. 11.

SHALL not the Tree be known by its Fruit? Shall the Fruit be deem'd the Product of Chance? Or rather, Shall the Fruit-bearing TREE be considered as the *Anti-type* of the former TREE, Matt. iii. 7---10, and Matt. xii. 33. O Generation of Vipers, how can ye, being evil, speak good Things? Verse 34. 'Ere the Day of the LORD shall powerfully break forth, it remains that the Measure of our NATIONAL INIQUITIES be first *fulfill'd*; and who are the Instruments, that of Old, were ORDAINED to this Condemnation? Jude i. 4. Or wherefore spake Jude in the Preterperfect Tense, as above, if not with a Reference to the *antitypical* Fulfilling of the Times of the GENTILE CHURCH?-----
“ He that hath Ears to hear, let him hear.”

To return: If the Science or Wisdom, the Power and Agency MAN, be the Wisdom, Power, and Agency of God by MAN, what Proof is deducible? Thence we enquire of a TOTAL or
CONCLUSIVE

CONCLUSIVE Omniscience ----- The Regenerated and Born-again, *as such*, are favoured, and that even whilst conversant with Sinners, with large Participations of the divine Omniscience; as it is written, *the Spirit searcheth all Things, even the deep Things of God; not totally or conclusively, but under a grateful and most pleasurable Suspence: As it is otherwise written, Now we know in Part, and prophesy in Part; but when that which is perfect is come, then that which is in Part shall be done away.* 1 Cor. xiii. 9, 10.

LET us observe, that the *Apostle* saith not then shall I know *all Things knowable*, TOTALLY, CONCLUSIVELY; but Verse 12, *then shall I know even as I am known*; or then shall my *Knowing* be a *perfect Knowing*. Now it never can be shewn, that in this his Idea of a *perfect Knowing*, was comprehended the Idea of a *total* or *conclusive Knowing*, since such a Knowing would be an END of knowing: For certainly if there be a Possibility of knowing *so far* that NOTHING FARTHER should be still *unknown*, here would be an End of all SUSPENCE or Enquiry, and of Consequence an END OF KNOWING; which may not be imagined either of ANGELS or MEN.

THUS, if Science in CREATURES be the Science of GOD by the CREATURES, and the same be
ETERNALLY

ETERNALLY PROGRESSIVE, it follows, that if *Science* be *progressive*, so *Omniscience* likewise; since the *Science* or *Knowing* of each Individual, doth constitute a Part of the UNIVERSAL OMNISCIENCE.*

HENCE, however the Things to come, both as to what *may* be, and *shall* be, as to the *Issue*, *Event*, and *Tendency* general of *all Things*, be perfectly *known* and *fore-known*, according to the PURPOSE; yet by no Means doth it appear but that *Deity* itself is perpetually entertained with the *Novelty* of the THINGS WHICH ARE: *Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge.* Psalm xix. 2.

So that as to the Enquiry, *In what Sense* doth GOD *fore-know* the *Things which are to come*? the same becomes properly resolved into the Enquiry, *Wherefore* were Men so *especially* forbidden to *pre-meditate*, and *wherefore* to take no *Thought for the Morrow*? WHEREFORE, indeed!-----, But that the Morrow is a MYSTERY pregnant with SUCH A BRINGING-FORTH, as to *Deity* itself is UNSEARCHABLE.

YET

* And NOTE, That even upon the popular and absurd Supposition of an *absent* GOD, or of *Deity* apart from the *Creatures*, as a *Prince* apart from his *Subjects*; even then must the KNOWING of the *Creatures* be the Object of GOD's KNOWING: And if perpetually *progressive*, of Consequence the Object of a *progressive* Omniscience in GOD.

YET Forty Days (said the Prophet of Old and Nineveh *shall be overthrown*. It is well worthy of our Observation, that the antient Prophecies are more immediately expressive of the *Will and Purpose* of God towards the *Humanity* in general, than predictive of such Events as should be *literally or circumstantially* fulfilled; for we find *not* that a punctual Fulfilling of prophetic Testimony ought otherwise to be looked for, than as respecting the TIMES; the *Pre-ordination* of the TIMES, and the *Management* of the TIMES, being properly the Attribute of GOD the FATHER: Whilst by no Means can it ever appear why we ought to *presume*, that in the Instance above referred to, even God himself might *fore-know* the Occasion of his *Prophet's* being so exceedingly displeased, and as it is written, *very angry*. *Jonah* iv. 1.

THUS the Reader in Measure is become acquainted with our Sentiment, as touching the *Pre-science* and *Omniscience* of GOD; that his *Pre-science* respects the TIMES, the ISSUE, EVENT, and TENDENCY-General of the *Workings* and *Co-workings* of *all Things* together for Good. *Rom.* viii. 28. and that his OMNISCIENCE, being ever *progressive*, is an instantaneous Beholder of THE THINGS THAT ARE. *Heb.* iv. 12. 13.

C H A P. IV.

*The MYSTERY open'd, in the Prosecution of
the propos'd ENQUIRY.*

THE Relation subsisting between GOD and CREATURES, and particularly the whole Course of his Procedure with MAN, in the Language of our Scripture, is comprehend-
ed in the Word MYSTERY: Thus PAUL, *Ephesians* iii. 8. “Unto me, who am less than
“ the least of all Saints, is this Grace given,
“ that I should preach among the Gentiles the
“ UNSEARCHABLE RICHES of CHRIST;
“ and to make all Men see, what is the Fellow-
“ ship of the MYSTERY, which from the Be-
“ ginning of the World hath been hid in
“ GOD, who created all Things by JESUS
“ CHRIST; to the Intent, that now unto the
“ *Principalities* and *Powers*---might be known
“ by the Church, the *manifold Wisdom* of GOD,
“ according to the ETERNAL PURPOSE which
“ he purposed in CHRIST JESUS our LORD :”
Eph. iii. 8, 9, 10, 11.

OF the ETERNAL PURPOSE, the Mention whereof doth so often occur in the New-Testament, it is given us to understand the PURPOSE of GOD to become *manifest* unto himself in a MYSTERY: The Name CHRIST JESUS, which, by Way of Eminency, was ascribed to the Humanity of our LORD, comprehending an *Height* and a *Depth* of *perpetual, eternal, unsearchable* WONDERS; even ALL the *Pluralities, Diversities, and Multiplicities* of every Order of *Being*; all *Modes* of Existence, to the utmost Extent of whatsoever can be imagined: Such being the Sense of the Apostle in holding-forth to the Gentiles, the UNSEARCHABLE RICHES, as above.

Now we may not obtain the *clear, fundamental* and *satisfactory* Conceptions of *Science, Prescience* and *Omniscience* in general, as heretofore proposed, short of daring to penetrate into the *Height* and the *Depth* of the MYSTERY, even the PURPOSE made *manifest* in the Name CHRIST JESUS, as above.

WITH all possible Brevity let us therefore proceed in our earnest Endeavours “ to make
“ all Men see what is the *Fellowship* of the MYSTERY, which from the Beginning of the
“ World hath been hid in GOD.

As conceiving of *Deity*, exclusively of the Creatures, he is as a *Nothingness*; an eternal and incomprehensible UNITY, or *Oneness*; hidden, unknown, and unsearchable even unto himself. This the *Unity* or *Oneness* of God, is a WILL or Purpose to become *generated* or *revealed*. Such Purpose consisteth in a *Seeking*, or *Desire*; and comparing the CAUSE with the EFFECT, it is the Desire that causeth or maketh *Coldness*, *Darkness*, and *Hardness* spiritually; its primary Operation being to *astringe*, *compress*, or *enclose*. Now the CAUSE, that is to say the *Will*, which desireth to become manifested, is called GOD; But the EFFECT, that is to say the *Adumbration*, viz. the *Coldness*, *Darkness*, and *Hardness* which thus becomes generated or produced, is called NATURE.

- I. *First*, The MAGNETISM doth *harden*, *compress*, or *enclose*; yet the WILL of the UNITY would be *free* and at *Liberty*. Hence,
- II. *Secondly*, Is generated or produced a *Counter Poise*, or opposite Motion; the *Magnetism* is called the FIRST, and the *Counter-Poise* the SECOND *Form* or *Property* of the ETERNAL NATURE. Whence,
- III. *Thirdly*, A Whirling, or *swift Rotation*, is produced, such being the *Trinity*, or *Triune Form* of the ETERNAL NIGHT.
- IV. *Fourthly*,

IV. *Fourthly*, This the swift Rotation of the *third Form*, as accelerated and enhanced, commenceth FIRE; a Raging, Breaking, and consuming spiritually, which Fire is properly a *fourth Form*; the same is called the *Center of Nature*; and in this Place it is, that the WILL of the *Unity* is in Scripture called God the FATHER; also a *jealous God*, and a *consuming Fire*; Heb. xii. 19. † and as the Blaze doth proceed from the Candle, or as the Light from the Sun, So,

V. *Fifthly*, That Light which is the *Brightness of the Father's Glory*, Heb. i. 3. doth originate or proceed as the *generated* or begotten of the *Father*, from this the central Fire of the fourth Form. Here the *Water*, called the *Water of Life*, John iii. 5. and iv. 10. doth originate or proceed from the Virtue of the *Light*, as the *Light* from the Fierceness of the *Fire*; and in this Place it is that the WILL of the *Unity* is called God the SON.

VI. *Sixthly*, In the Proceedings forth of the Light, the Counter-Action of the *first* and *second* Forms becomes the WORD of divine

L 2.

Power

† A Fire is kindled in mine Anger, and shall burn unto the lowest Hell; and shall consume the Earth with her Increase, and set on Fire the Foundations of the Mountains, Deut. xxxii. 22.

Power; the *Verbum Fiat*, or *Let it be*, of God, whereby all Things were made, and without which was not any Thing made, that was made, John i. 3. From the Fire, in Conjunction with the Light proceedeth,

VII. *Lastly*, The *Breath* or *Effluence* of the divine Holiness, in Answerableness to the *Air* in which we breathe.

HERE the *Purpose* becomes manifested in the Trinity of *Fire*, *Light*, and *Spirit*; and according to such Manifestation, the Unity or Oneness of Deity is in Scripture discoursed as of an undivided Three. FATHER ----- WORD ----- and SPIRIT; or, FATHER ---- SON ---- and HOLY GHOST.

THUS we have seen that the seven-fold Generation of the *eternal Will*, is at once both a *Seven-fold* and a *Triune* Generation of Three in One; the fifth, sixth, and seventh of the said mystical Number, being no other than the *first*, *second*, and *third* transmuted or changed in the Enkindling of the *central fourth*, viz. the FIRE; as more largely may appear hereafter.

OF *Creation*, we are ever to understand a Manifestation of the ETERNAL PURPOSE, in the Generation of the SEVEN FORMS; each producing the other in their Order, as above. Such were the *Generations* of the *Heavens* and of the *Earth*, as related by *Moses*; the *Sun* was enkindled upon the *fourth* Day, and the *seventh* was blessed and sanctified in Answerableness to the Order of the *Seven Forms*; as above.

THIS

THIS the Order of the *seven Days*, in the Generations of the Heavens and of the Earth, is altogether answerable to the Process of the *seven Times* in the *Regeneration*; as shall be shewn at large hereafter.

THE Order of our *Astrum*, or *Solar System*, is most evidently the Order of the *Mystical Seven*; and is therefore by *Moses* called *Heavens*, in the plural Number.

WE read, *Acts* xvii. 18. "That as *Paul* was
 " discoursing daily in the Market, certain Phi-
 " losophers of the Epicurians and Stoicks en-
 " countered him; some said, What will this
 " Babler say? Other some, He seemeth to be a
 " Setter-forth of *strange Gods*:-----And they
 " took him, and brought him to *Areopagus*,
 " saying, May we know what this *new Doc-*
 " trine whereof thou speakest, is? For thou
 " bringest certain *strange Things* to our Ears:
 " We would know therefore what these Things
 " mean."---- *Paul* stood in the Midst and said,
 " Ye Men of *Athens*, I perceive that in all
 " Things ye are too *superstitious*; for as I passed
 " by and beheld your Devotions, I found an
 " Altar with this Inscription, TO THE UN-
 " KNOWN GOD; whom therefore ye igno-
 " rantly worship: *Him* declare I unto you."
 And proceeds, "God hath made the World and
 " all Things therein, seeing that he is LORD
 " OF

“ of *Heaven* and *Earth*, dwelleth not in Tem-
 “ ples *made with Hands*, neither is worshipped
 “ with *Mens Hands*, as though he *needed* any
 “ Thing; seeing he giveth unto *all Life* and
 “ *Breath*, and *all Things*; and he hath made of
 “ *one Blood* all Nations of Men to dwell on the
 “ Face of the Earth; and hath determined the
 “ TIMES before appointed, and the *Bounds* of
 “ their Habitations; that they should *seek* the
 “ LORD, if haply they might *feel* after him and
 “ *find* him, though he be not far from any of
 “ us, for IN HIM we live, and move, and
 “ have our Being; as certain also of your *own*
 “ *Poets* have said.”

Now whether we regard our *own*, as related
 by *Moses*, or a *Diversity* of Creations, it is an
absolute Certainty, that *every* Creation is at first
 brought forth in JESU, which being interpret-
 ed, signifies *Perfection*, or *divine Blessedness*:---
 All Things being *generated* in JESUS CHRIST,
 but *re-generated* in CHRIST JESUS; such being
 the Sense of the Apostle, *Ephes.* iii. from Verse
 8 to 11; as before cited.

THESE are the *Generations* (saith *Moses*) of the
 Heavens and of the Earth, in the Day that the
 LORD GOD made the Earth and the Heavens,
Gen. ii. 4.

GENERATIONS, in the plural Number, is
 thus mentioned with a Reference to the
 various

various *Gradations*, as mentioned in their Order in the foregoing Chapter, being termed *Generations*; because, as aforesaid, *Creation*, with GOD, is a *Generating* or *Beginning*; the eternal WILL being an *uniform* eternal PURPOSE to become *generated* and *revealed*.

THUS, when GOD had said, *Let there be Light*, and there was Light, GOD saw that it was *good*; that is to say, he was delighted with the Discovery that was then made; and at every succeeding *Generation* in its Order, the Words are repeated, GOD SAW THAT IT WAS GOOD---And at the Close of the *sixth* Day, after MAN had been created in the IMAGE of GOD, to have *Dominion* over the Whole, when GOD saw every Thing that he had made, Verse 31. *Behold, it was very good*. Here the whole was brought forth in JESU, according to the *Trinity* of the divine *Manifestation*; here THE MORNING STARS SANG TOGETHER, AND ALL THE SONS OF GOD SHOUTED FOR JOY; *Job xxxviii. 7.* here the *Creatures*, as standing in the *Order* of their *Generation*, under the Blessing and Sanctification in such their *primitive* State, were properly the SONS of GOD.

BUT to be more particular as to the Creation of MAN:---Verse 26, “ GOD said, Let us make
“ MAN in our *Image*, after our *Likeness*; and
“ let them have Dominion over the Fish of the
“ Sea,

“ Sea, and over the Fowl of the Air, and over
 “ the Cattle, and over all the Earth, and over
 “ every creeping Thing that creepeth upon the
 “ Earth: So God created Man in his own
 “ Image, in the Image of God created he him;
 “ Male and Female created he them; and blessed
 “ them, and gave them the *Dominion* over all
 “ the Earth, and over every living Thing that
 “ moveth upon the Earth.”

WHEN GOD said, *Let us make MAN*, he spoke
 according to his *Trinity*, according to the *Amia-*
bleness and *Perfection* of the *Three in One*: So
Man likewise is spoken of in the *plural Number*;
 “ in the Image of God created he *him*, Male
 “ and Female created he them.”

WELL might the *Humanity* have been confi-
 dered thus *plural*, not only because *Male* and
Female were at first brought forth in an undi-
 vided *Union*, like the *Angels in Heaven*, Matt. xxii.
 30. but because it was indeed a meer *Wonder*
 of *Pluralities*, according to the *Mystery* of the
seven-fold Generation of all Things: For how-
 ever it be represented by *Moses*, that Man was
 created upon the *sixth Day*, we may not thence
 imagine, that God first concerted the making
 him at *this Time*; neither that his Creation com-
 menced upon the *sixth Day*; God knew what
 he was about to create, and what should be the

Issue and Event of Things, before the Commencement of the Work ; for when his *Spirit* first moved upon the Face of the *Waters*, he was not beginning a *primitive* Creation, but a *subsequent* or subservient one ; the *Generation* or *Creation* of our Earth and Heavens having been but as a *single Link*, or *intermediate Work*, in the unbeginning, never-ending Chain of G O D's Operations.

WHEN our planetary System first arose out of Chaos, the same was thus produced, as a *Bruiser* of the *serpentine* POWER, that is to say, our temporary World ; the *Hierarchy* or *Dominion* of MAN was erected upon the Hierarchy or Dominion of the *Serpent*, as a *Bruiser* of his Head : The *serpentine Power* was destined to a perpetual *Enmity* with Man, and should bruise *his Heel* ; but the Power and Dominion of the *Later*, in the Regeneration, should be erected in Triumph upon the Head of the *Former*, as was *fore-known* in the PURPOSE of God, 'ere Creation commenced.

THE Earth was without *Form*, and *void*, (saith *Moses* :) The Earth is thus spoken of as *pre existent* ; so also are the *Waters*, Verse 2 : And when the FIAT of God had said, *Let there be Light*, and there was *Light*, the next Procedure was to divide the *Light* from the *Darkness*,

and the Waters from the Waters ; so manifest is it that this could not have been a *primitive*, but was an *intermediate* Creation, as above ; and however represented by the Text, (I say) as the Creation of *Man* commenced upon the *sixth* Day, his Creation did *really* commence *cotemporarily* with God's moving upon the Face of the Deep : The *Purpose* which continually seeketh its *own Manifestation*, was *purposed* in the *Essence* of Man, when God said, *Let there be Light*, and there was Light, and so was become known, *when GOD saw the Light that it was good* ; and thus onward, in every succeeding *Gradation* or *Generation*, in their Order : And when the Day approached wherein the Earth should bring forth *living Creatures*, then was the *Time* wherein MAN should become *perfectly* known : And well might our Text hold him forth in the *plural* Number, (I say) for *first* he was an *angelic Birth*, or Representative of the Trinity of *Deity*, an undivided *Male* and *Female* ; and moreover, was a *cotemporary* Birth, or MICROCOSM of both the Earth and the Heavens, according to the *seven-fold* Generation of the temporary Universe. Thus the *Heaven* and the *Earth* were finished, and all the *Host* of them, *Gen. ii. 1* : And whereas the LORD, the Creator of the Ends of the Earth, *fainteth not*, neither is *weary*, *Isa. xl. 28* ; yet according to *Moses*, Verse 2, He *resteth* on the *seventh* Day from all his Work ; and Verse 3,

“ God

“ GOD blessed the *seventh* Day, and sanctified it ;
 “ because that in it he had *rested* from all his
 “ Works which he had created and made.”

LET it suffice, that the Rest, so especially commemorated, respects not *Deity* itself ; but the ORDER of Manifestation in and by the *Creatures*, as the *seventh* Day was properly *their* Sabbath, viz. The Sabbath of their primitive *Acquiescence* and Blessedness in the Name JESUS ;---as shall be farther explained hereafter.

SUPPOSE it were asked, To *what Purpose* was the Humanity endowed with so *vile* a Body, as that it should be said unto *Adam*, when unadvisedly he had partaken of the Tree of the *Knowledge* of GOOD and EVIL, “ In the Sweat of
 “ thy Face shalt thou eat Bread until thou re-
 “ turn unto the Ground, for out of it wast
 “ thou taken, Dust thou art, and unto Dust
 “ shalt thou return ?”

It is answered, to *no other Purpose*, than that through *Death* it might pass unto *Life*,* as did the Body of the *Second Adam* ; not the *Humanity* only, but the *Earth* and the *Heavens*, consubstantial and cotemporary therewith, having been generated in the Beginning to THIS PURPOSE, viz. That in due and appointed Order, the WHOLE might be *re-generated* and *born-again* in the Name CHRIST JESUS ; “ For

M 2

“ we

* At the general RESURRECTION.

“ we KNOW that the *WHOLE Creation* groan-
 “ eth and travaileth in Pain together until *now*;
 “ and not only *they*, [the Creatures in general]
 “ but ourselves also, which have the first Fruits
 “ of the Spirit,---even *we* ourselves groan with-
 “ in ourselves, waiting for the *Adoption*, viz:
 “ The REDEMPTION of our *Body*.” *Rom. viii.*
 22, 23.

Now, in as much as it is written of the *invisi-
 ble* Things, That “ from the Creation of the
 “ World they are clearly seen, being understood
 “ by the Things that are made,” *Rom. i. 20* ;
 let us consider attentively what was that State of
 Perfection and Blessedness wherefrom our first
 Parents departed.

As to the immortal *Soul*, that it was an *Efflu-
 ence* proceeded from the divine *Essence*, the Act
 of *Breathing*, as by the Text, is as *decisive* as
 Language could have been found expressive :
 And as thus originated, it was the *Will* CREA-
 TURALIZ'D, I say, CREATURALIZED, *N.B.*
 or an *Effluence* of the *self-moving, self-generating*
 WILL of the Eternity, bro't into a distinct and
 peculiar *Personality* or *Beginningness*.

It appears, in the Openings of the *Mystery*,
 that the *Soul*, as consider'd abstractedly from the
Body, consisteth in the Trinity of the *First, Se-
 cond and Third Forms of the Eternal SEEKING ;*
 and

and in this Sense, in Scripture, is often Times denominated SPIRIT; as 1 *John*, v. 6, 8. And whereas the *modern Learned*, have imagined *Soul* and *Body* of *distinct* and *separate* Natures, this is but a single Instance of the Possibility there is, that whilst professing ourselves *wise* in such small Matters as these, we should in Reality become *Fools*; *Rom.* i. 22, and 1 *Cor.* ii. from 11 to the End. *Soul* and *Body* are separable, in such Sense as *Fire* and *Light* are separable; *Fire* subsisteth without *Light*, but *Light* cannot subsist without *Fire*: So the *Soul* hath a Being distinct from the *Body*, but no *living Animal* can subsist without a *Soul*; the *Soul* becomes embodied (in short) in the WATER and the BLOOD, as we know that the Substantiality of *Flesh* springeth out of the *Blood*.

----“ This is He that came by *Water* and *Blood*,
 “ even *Jesus Christ*; not by *Water* only, but by
 “ WATER and BLOOD; *John* v. 6: For there
 “ are Three that bear *Record* in Heaven, (continues he) Verse 7, the FATHER, the
 “ WORD, and the HOLY GHOST, and
 “ these *Three* are *One*: And there are Three
 “ that bear *Witness* in Earth, the SPIRIT,
 “ and the WATER, and the BLOOD,---and
 “ these *Three* agree in *One*.”----Whence it appears, in the Openings of the *Mystery*, that, as the unbeginning WILL of the Eternity becomes known unto itself in the Trinity of FATHER, SON, and HOLY GHOST; so the *creaturalized*

HUMAN

HUMAN WILL doth obtain its Rest and Sanctification in the Trinity of SPIRIT, WATER, and BLOOD, in Answerableness thereunto ; the *Water* and the *Blood* being generated or materialized out of the FIRE of the *Soul* in the enkindling of its *Light*, the *Soul* giveth Life and Motion to the *Water* and the *Blood* ; which in Return are the *Allay* and *Temperature* of the Fierceness and Consumingness of its own FIRE ; the *Body* being a Manifestation in *Substance*, of what the *Soul* is in the *Essence*.

Now *Adam*, the *temporary Man*, both in *Soul* and *Body* was produced *co-essentially* with the Animals of the Earth, a *MICROCOSM* of the Solar System, according to the Mystery of the *seven-fold* Generation of the Earth and the Heavens ; and in this Sense it was, that he should *return unto the Ground*, *Gen. iii. 19*. But in as much as it is represented by *Moses*, that when Man had been formed of the Dust of the Ground, God *breathed into his Nostrils the Breath of Life*, we hereby understand a TWO-FOLD MAN both in *Soul* and *Body*, an *heavenly*, in Union with the *temporary*, that was to return unto the Ground. Thus, according to the Apostle, there is a *NATURAL BODY*, and there is a *SPIRITUAL BODY*, *1 Cor. xv. 44*. “ And so it “ is written, (continues he) the first Man, “ *Adam*, was made a *living Soul*, and the last

“ *Adam*

“ *Adam* was made a *quickenings Spirit*.”--- It is to this two-fold State of a *natural* and *spiritual*, that according to the whole *Purport* of the New Testament Doctrine, we are called in the *Regeneration*, as is particularly discoursed in the subject Matter of the Sixth of the Evangelist *John*.----- Of the *Bread* from Heaven, here called the *Bread of Life*, we understand the *Allay* or *Temperature* of the Soul’s *Fire*, which is its *Body*; and such its *Body*, as aforesaid, is obtained in the *Water* and the *Blood*; for of the *Spirit*, the *Water*, and the *Blood* in Trinity, 1 *John* v. 7. we understand the Trinity of the *fifth*, *sixth*, and *seventh* Forms of the *creaturalized* Will in the *Regeneration*, which is a Trinity of *LIFE*, or *Life eternal*. *He that hath the Son hath Life*, 1 *John*, v. 12 : whereas the Trinity of the *first*, *second* and *third* Forms of the *creaturalized* Will, is that which in the Language of the New Testament, is universally called *Death*: *He that loveth not his Brother abideth in Death*, 1 *John*, iii. 14. It was into this State of *Death* that *Adam* the first departed; for that *Moses* should have made Choice of these Words, Man BECAME a *LIVING Soul*, we understand thereby that the Trinity of the *first*, *second*, and *third* Forms in the Transmutation of the *fourth*, viz. the *Fire*, became living and sensible in the *fifth*, *sixth* and *seventh*, in which Sense it was that he was created in the *Image* of *God*, and after his *Likeness*.

THE Short is this ; it appears in the Openings of the Mystery, that when the *temporary Astrum* or *Solar System* first arose out of Chaos, it was produced as an *intermediate Birth*, or materialized Figure of the *Elder World*, so likewise a *Type* or Resemblance of *that which is to come*, Isa. lxxv. 17, and lxxvi. 23. So *Adam*, the *earthly Man*, was a Birth *co-essential* and *co-temporary* with the the seven-fold Generation of *temporary Things* ; but *Adam* the *heavenly*, as created in the Image of God, and after his Likeness, the Son and Heir of *Eternity*, was an ANGELIC BIRTH, *co-essential* and *co-eternal* with the Fixedness of the *eternal Astrum*, and according to the seven-fold Generation of *Incorruptibles* and *Everlastings*.

God knew that the *Sabbatic State* of primitive Blessedness in the Acquiescence general of *all* Creatures in the Order of their Generation, should *cease* with the Day ; and that in the Commencement of Creation he was but about to open an *intermediate Scene* of meer *Murder* and *Misery*, through the *Enmity* that should subsist between the Seed of the *Woman* and that of the *Serpent* :---- Wherefore, that *Adam* the *Cælestial* should have been bro't forth in Union with a *terrestrial Man*, was thus contrived, in order that when he should become *lost* to the Trinity of a *divine Life*, viz. The *Water* and the *Blood* of the *eternal*

nal MAN, such Loss might, during the Continuance of the *temporary Life*, be supplied by the *Water* and the *Blood* of the *terrestrial MAN*,

THUS, according to the *Eternity*, his Soul was co-essential with the eternal unquenchable FIRE, *Isa. lxvi. 24*; and according to the *outward Dominion*, was united with an *animal Soul* in common with the *Beasts* of the Earth, co-essential with the *Fire* of the temporary Sol; the *Fire* and *Light* of the *temporary State* bearing the same Relation to the eternal *Fire* and *Light*, as doth the *Fire*, the *Light* and the *Air* thence proceeding of the *temporary SOL*, to the *Fire*, the *Light* and the *Spirit* thence proceeding of the *eternal SOL*.

Now of the blessed *Temperature* and *Harmony* that presided in the *Acquiescence general* of all Creatures, when in the Beginning THE MORNING STARS SANG TOGETHER, AND ALL THE SONS OF GOD SHOUTED FOR JOY---we may not, with certain of our modern System Writers, imagine that the same consisted in a different Position of the Earth to the Sun, since all such *Systems* as these presume upon God's having been *doing* and *undoing*: Such Writers are welcome to be as busy as they please in *doing* and *undoing* their own *Systems*, but by the Favour of All, it is presum'd, that however our God may have freely allowed

us the Privilege of *thinking*, and *speaking*, and *writing* of him and his Works, as best may suit our *Humours*, *Interests*, or *Ends* ; the Time approaches wherein that the LORD, *the Creator of the Ends of the Earth*, should be treated as thus *variable*, may not by every Reader be deem'd altogether reputable. For if, when *Adam* was first placed in the Garden of *Eden* to *dress* and to *keep* it, God knew not that the *creaturalized Will* should depart into *Death*, he was largely disappointed ; whereas the LORD, the Creator of the Ends of the Earth, is *never* disappointed, however we may not allow him a *total* or *conclusive* Omniscience : The Subtilty of the *Serpent* was unquestionably *fore-known* 'ere permitted to succeed in his Experiment upon *Eve*.

So all the subservient Creatures in their Orders respectively, were brought forth with Natures adapted to the Services of Man *as fallen* ; the Discord and Dissonance of the Elements, under the Regimen of the temporary Astrum, having been likewise *pre-purposed* and contrived in the Order of their Generation.

AND would we conceive, I say, of that *blissful Temperature* which reign'd in Paradise, when *Adam* and *Eve* were neither ashamed of their Nakedness, or needed a Defence from the Inclemency of Seasons, how easy to compare *Invisibles* with *Visibles* ? Since, according to Saint Paul,

Paul, " the invisible Things of GOD, from the Creation of the World, are clearly seen, being understood by the Things that are made, even his eternal Power and Godhead." Our System of *Visibles* being a *Figure*, as aforesaid, or *Transcript* of the *Invisibles*; our temporary SOL being placed in the *Midst* of the *seven-fold* Generation of animal and vegetable *Essences* upon Earth, as a *Sub-regent* of the eternal SOL, the Center of the *seven-fold* Generation of the *Permanencies* and *Incorruptibles* in the heavenly Places.

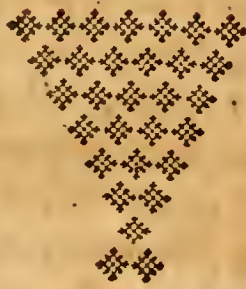
WE have shewn, that our *two-fold* State in the Beginning, consisted in the Union of an *heavenly* and a *paradisaical* Man; and likewise, that the *Essences* of the *paradisaical* Man, were produced *consubstantially* with the *Beasts* of the Earth and *creeping Things*, after their Kind; and, as we might add, were a real *Compound* of all bestial *Essences* in *Microcosmo*.

THUS, when the PURPOSE became manifested in a *two-fold* Humanity, as an intermediate State between *past* and *to come*, how easy to admit that the Equilibrium of the Elements, the Springing up of *paradisaical* Fruit, the Sweetness and Temperature, the general Concert, the blissful Acquiescence and harmonious Singing together of all Things, was effected by a Contact or Union with the indwelling Presence of *Deity* throughout?

THE Eternity was not effenced in *Adam* the *terrestrial* Man, but the *creaturalized* Trinity of the internal and divine Life was the indwelling *Illumination*, *Thorough-piercing*, and Sanctification of the *external* ; so the *temporary Astrum* was produced as a State peculiar and distinct from the *eternal* : Yet how easy to admit, that the Temperature general might consist in the *Thorough-piercing* of the *eternal*, as in Concert with the seven-fold working Powers of all *temporary* Things ? For, if the *Beasts* of the Field departed not with *Adam* from their *primitive Estate*, where then was the typical Signification of the *Offerings* and *Sacrifices* of the former Dispensation ? How should these Sacrifices prefigure the *all-availing* SACRIFICE ? Why should the Brute Creation be our Fellow-sufferers ? Or, with what Propriety could it *have* been said that the WHOLE CREATION groaneth and travaileth together in Pain ?---The Short is this ; no different Position of the *Earth* to the *Sun*, can be imagined to have produced incorruptible paradisaical Fruit, or now could be contrived so to temper and subdue the *Rudeness*, the *Fierceness*, the *Dissonancy* and *Inflexibility* of our Species, as that, in the Scripture Sense, “ the *Wolf* should “ dwell with the *Lamb*, and the *Leopard* lie down with the *Kid* ; the *Calf* and the young *Lion* and the *Fatling* together, that a little Child “ might lead them.”--- So the blissful Acquiescence

cence of the *PRIMITIVE Sabbath* may not be ascribed to the *temporary*, but the *eternal SOL*, thorough-piercing and sanctifying the *outward Court* or Creation in the General, as the *temporary State* or external Man of HIM, who at this Time represented the *LORD* or *HEAD* of the whole Hierarchy or Dominion.

THAT we may be still more explicit, let us re-consider and re-expatiate upon the MYSTERY of the seven-fold Generation of the eternal WILL.



C H A P. V.

A more full Revelation of the MYSTERY.

W H E N upon a certain Occasion the Disciples were astonished out of Measure, *Mark x. 26*, *Jesus*, looking upon them, informs them, that *with GOD all Things are possible*. The *WHORE*, the *false Prophet*, and the *Undiscerning*, would interpret this Text as though our *LORD* had said, that with God *nothing* is impossible; whereas, according to that Strictness of Interpretation which the Scripture requires, there is as wide a Distinction between *all Things possible*, and *nothing impossible*, as between any the most opposite Positions that could be thought upon: For that with God *all Things are possible*, is a most welcome and blessed TRUTH; whilst to affirm that with God *nothing* is impossible, would be

THE Power and Agency of God must be acknowledged to be bounded by *Necessities* and *Possibilities*, as is Power and Agency in the ordinary Sense;

Sense ; more especially it is impossible with God, that according to his *Deity* he ever should *counter-act* or *contradict* himself ; and it is impossible that in the Work of glorifying himself, he should ever be *disappointed*, or act *indirectly*. It is impossible with God that he should not be what he is, *viz.* The *Fullness* of all possible *Beatitude* and *Perfection* ; and therefore that ever he should *underact* himself : Whence it is inferred, that the complicated and mysterious WHOLE of *all Things* do perpetually tend, and that *most directly*, towards a Manifestation of the *highest Good*, as to the desired Issue : Hence *Deity* respects not *Persons* or *Parties*, confers no *private Favours*, or acts any Thing by Individuals that may not bear a *due Relation* to the *Whole* of *all* his Works. Here numberless Impossibilities might be alleged, *ad Infinitum*. But that with God *all Things* are possible, in the Sense wherein this Sentence was spoken, we interpret all possible *Excellency*, *Beatitude* and *Perfection*, because *Deity* is *Deity*, and cannot be otherwise : As instance the *Occasion* of this Saying ; our LORD had been setting forth the Impossibility of a *rich Man's* entering the Kingdom, by comparing it with the Impossibility of a *Camel's* [or *Cable's*] being made to pass through the Eye of a Needle.

THAT the RICH MAN, as *such*, should ever enter, is an absolute Impossibility with God,
and

and might well be compared with the absolute Impossibility of a Camel's being made to pass through the Eye of a Needle : His thus setting forth the Impossibility of a *rich Man's* entering, implied not the Impossibility of *every* Man's entering the Kingdom in due Time and Order, but thus, *How hardly shall they that have Riches, enter the Kingdom of God ?* Ver. 23 ; since that a RICH MAN, as *such*, should ever enter, is an absolute Impossibility.-- *Jesus* answered again, Ver. 24, by Way of an Explication of his own Meaning, *Children, how hard is it for them that trust in Riches, to enter into the Kingdom of God ?* and concludes as above, with MEN it is impossible, but not with GOD, because with him *all Things are possible*.

THUS the *rich Man* entereth not ; yet the Works of GOD are *Yea*, and *Amen* : His KINGDOM at length must come, and his WILL be done in *Earth* as it is in *Heaven* ; whatsoever is *purposed* or began of GOD, must compleatly be effected, because *all Things* with him are *possible*.

Now Deity acteth not *arbitrarily*, or as it were, by *Chance* ; but whatsoever he *doeth*, or *can do*, is done in the *Order* of the *Mystery*.

WE have seen that the Earth and the Heavens, *viz.* The *temporary Astrum*, were generated

ed in the Order of the *Mystery* ; and whereas the *Humanity* of our glorified LORD is represented as walking in the *Midst* of the *seven* golden Candlesticks, and positing the *seven* Stars as in his right Hand, *Rev.* i.---How excellently previous the Intimation here, that such is the *Order* of the *Mystery*, in the Regeneration!---“ Write the
 “ Things which thou *hast* seen, and the Things
 “ which *are*, and the Things which *shall be*
 “ hereafter, the *Mystery* of the seven Stars,
 “ which thou sawest in my right Hand, and
 “ the seven golden Candlesticks :” Here *N. B.* that the *Mystery* of all Things, so far as the Things which *had been seen*, and the Things which *were* and *were to come*, may be taken for all Things, according to the indefinite Sense in which these Words were spoken ;--- was comprehended, *N. B.* I say, in the *Mystery*, or was the *Mystery* of the seven Stars and seven golden Candlesticks.

WE have been considering the temporary *Adam*, or *terrestrial Man*, as a *Microcosm* of the temporary *Astrum* : This the *terrestrial Man*, as fallen, in Scripture is called *Beast*, *Rev.* xvii. 7.

“ The *Beast* that thou sawest, said the Angel,
 “ was and is not, and ascendeth out of the bottomless Pit, and goeth into *Perdition* ; and
 “ they that dwell on the Earth shall wonder
 “ (whose Names were not written in the Book

“ of Life from the Foundation of the World)
 “ when they behold the Beast that *was*, and *is*
 “ *not*, and yet *is*.” This the Time of wonder-
 ing is commenced, as hereafter shall be made
 appear ; for in the Openings of the *Mystery*, we
 find that what is thus written of the *Beast*, re-
 spects the *Humanity*, in the universal Sense ;
 and that the Beast *was*, and *is not*, and yet *is*,
 we understand it thus,--- When *Jesus* was born
 of the *Virgin*, the WORD was made Flesh ; that
 is to say, *Deity* had reassumed the *Humanity*,
 even the *Humanity* of the *Beast* ; thus in *Christ*
 the Beast WAS : But when he arose from the
 Dead, the Beast WAS NOT. The bestial
 Nature was become *extinct* in the Renovation,
 and yet *was* the SAME individual Body :---And
 as thus, with the utmost Propriety, it may be
 affirmed of the *glorified Humanity*, that in the
 Name *Christ*, the Beast WAS, but in the
 Name *Christ Jesus*, he IS NOT, and yet IS :---
 So, according to the Revelation made to Saint
John, what is written of the *Beast* and *Beasts*,
 respects the *Humanity* in general, and the Work
 which was then upon the Wheel between God
 and MAN, universally.

THE Guilt of *Antichristianism* general, the
 most *abominable* of all ABOMINATIONS, viz. SPI-
 RITUAL WHOREDOM, is characterized in
 the *Woman* sitting upon the *scarlet-colour'd Beast*,
 Chapter

Chapter xvii, whereupon, for the present, we may not enlarge.

LET it suffice, that the *Mind* which hath *Wisdom*, Ver. 9, or the *seven-fold Science*, Power and Agency of the *Humanity* as fallen, according to the Mystery of the *seven-fold Generation*, is characterized in the Vision of the *seven Heads* and TEN HORNS. So also the seven-fold *Science*, Power and Agency of the *heavenly Birth*, or regenerated State upon Earth, is characterized in the Vision of the *Lamb*: “ I beheld, and lo !
 “ in the Midst of the Throne, and of the four
 “ Beasts, and in the Midst of the Elders, stood
 “ a Lamb as it had been slain, having seven
 “ Horns and seven Eyes, which are the seven
 “ Spirits of God, sent forth into all the Earth.”
Revel. v. 6.

THUS the *seven-fold* Perceptibilities and Powers of the *Beast* and of the *Lamb*, appear to be distinguishable each from the other, as the *terrestrial* is distinguishable from the *heavenly Birth*: Hence the *Wisdom of this World is Foolishness with GOD*; 1 Cor. iii. 19. So likewise the natural Man receiveth not the Things of the Spirit of God, because they are Foolishness unto him; 1 Cor. ii. 14. Hence it ever is the Part of the *Beast* to make WAR with the *Lamb*, yet the *Lamb* is *Conqueror*, being King of Kings and

Lord of Lords; and they that are with him, are called the Chosen and Faithful.----- If it be asked in what Sense the *Faithful* overcome? It is answered, By the *Sword* of their *Mouth*, and by the *Blood* of their *Testimony*, in the Course of their passing through **Death** unto LIFE, as did the *Leader* of the Flock.

OLD JACOB was a *Type* of *Messiah* in the *Flesh*; and of the *angelick* Birth, through him, became quickened and reviv'd in the two-fold Humanity of the *spiritual Israel*, or *Church militant* general :--- So ESAU was a *Figure* of the *Beast*, or terrestrial Man, and of the *Edomites* general, in whom the Angel, or *angelick Birth* of the internal Man, should remain in the Death of the unilluminated Fire of the *first, second, and third* Forms of the creaturalized *Will* :--- The Conduct of the Brothers towards each other, was a *Type* of the future Transactions between the *Called* and *Chosen*, viz. The *Jacob* and the *Israel*, and their *Brethren* after the *Flesh*, viz. The *Edomites* general of the *Gospel Dispensation*.----- If it be asked in what Sense the *Elder* should serve the *Younger*? It is answered, In Character of *Persecutor*; it being through *Suffering* and *Persecution* that the *Trinity* of *Death* becomes quickened and sublimed into a *Trinity* of *Life*.----- Thus, according to the *Purpose* and *Election*, so
mysteriously

mysteriously carried on between Deity and Humanity, the creaturalized WILL, the FAITH of the *typical Jacob*, was induced, was constrain'd to acknowledge its *Relation* to GOD, and *Dependence* upon his Providence; *Gen.* xxxii. 9, 10, 11, 12; and to wrestle as a Prince with GOD and with Men, *Ver.* 28, by Means of the Terror and Distress wherewith he was seized at the Approach of his Brother *Esau*; " Deliver me, " I pray thee, from the Hand of my Brother, " from the Hand of *Esau*, for I fear him, " lest he will come and smite me, and the Mother with the Children;" *Ver.* 11.

So, when betrayed into the Hand of *Sinners*, it was that the *antitypical Jacob* had to say unto his Disciples, " My Soul is exceeding sorrowful, " even unto Death." See the Earnestness of his Prayer, *Matt.* xxvi, and *Matt.* xxvii. 46.

Now, that which we especially would intimate in brief, is this,--- That so adorably *marvellous* the *all-demonstrative* and *all-comprehensive* SUBLIME of our *Scripture* Language, and especially his, who in the Vision had to say, I am *Alpha* and *Omega*, &c. *Revel.* i, that in Strictness and Reality, the Mystery of ALL Things *past, present and future*, as to the *Generation* and
Redemption

Redemption of Man, the *Humanity* in general, should indeed be comprehended in the *Mystery* of the SEVEN STARS and SEVEN GOLDEN CANDLESTICKS :---For, as *Adam*, in the Beginning, was generated a *seven-fold* PLURAL of the Species, so now, in the Quickening, or Regeneration, the *Humanity*, or *Church general*, consisteth of a *seven-fold* PLURAL.

THE *seven Stars*, said our second *Adam* in the Vision, are the *Angels* of the seven Churches; and the *seven golden Candlesticks* are the seven Churches.

LET us observe, that the Vision which was written in a Book, and sent unto the seven Churches, was not addressed to the *seven Churches*, but to the ANGELS of the seven Churches, according to the Tenor of the Address. *He that hath Ears to hear, let him hear.*

BY CHURCHES and ANGELS of the Churches, we understand the *two-fold* Humanity; as heretofore discoursed. The Churches were the *Candlesticks*, or *Men*, Professors in general in a probationary State, liable to *shine*, or *not to shine*, to *stand* or *fall*, to *obtain* or *depart* from Diversities of Gradations or Growths in the quickened and illuminated State; the creaturalized WILL, as
afore said,

aforefaid, being strictly an ETERNAL, inclofed IN a tranſient or TEMPORARY *Effence*; an IMMORTAL, in Union with a TERRESTRIAL Man, as the CANDLE is inclofed in the CANDLESTICK.

AND the *Angels* of the Churches, were the *angelick Birth*, or REGENERATED STATE, *viz.* The Chosen of the *Lamb*; whose seven-fold Seeing and Perceptibility, Power and Agency, were the “ *seven Horns and seven Eyes*, which “ are the *seven Spirits* of GOD, ſent forth into “ all the Earth.” *Revel. v. 6.*

THAT the ever-blessed *Humanity* of him who *liveth*, and *was* dead, and behold he *is alive* for ever more, and hath the KEYS of HELL and DEATH, ſhould be ſeen WALKING IN THE MIDST of the *seven golden Candlesticks*, how excellent the Character of INTERMEDIATOR between *Deity* and the *Humanity* of his Church militant! And that the SEVEN STARS ſhould be poſed, as in his *right Hand*! How compleatly is represented his princely Aſcendency and Supremacy over the *Church triumphant*, as the absolute LORD of the REGENERATED HEAVENS, or Myſtery of the *seven-fold* Glory and Illumination of the *eternal Aſtrum*.

THUS

THUS *Deity* ever doth act in the Order of the *Mystery*; and in as much as to the CHILDREN of the *Regeneration*, the *faithful Followers* of the LAMB, are given the SEVEN EYES, which are the SEVEN SPIRITS of GOD, as likewise the SEVEN HORNS of the *Mystery*; so that which GOD *doeth*, is *done* in the *View* and Apprehension of his CHOSEN; and according to our Text, to the INTENT that now unto *Principalities* and *Powers* in the heavenly Places, may be known his MANIFOLD WISDOM: As for Instance, When they who to the Neglect of their Callings or Disbelief of a PROVIDENCE, may have been trusting in *Riches*, shall in certain future States of Existence, become so *formed* and *reformed*, *finer* and *refined*, as to enter the KINGDOM, the whole Process shall be effected in the Sight of the SEVEN EYES, and by the Agency of the SEVEN HORNS, *viz.* The Agency of the *Creatures*, the *caelestial*, co-effectually and co-operatively with the *terrestrial* and *infernal* POWERS, to the Admiration and Thanksgiving of the *Faithful* in heavenly Places:--- “ We give thee Thanks, “ O Lord God Almighty, which art, and “ wast, and art to come, because thou hast “ taken unto thee thy great Power, and hast “ reigned.” *Revel. xi. 17.*

To proceed as was proposed :

WHATSOEVER hath a Being, is derived or born of the *Eternity*; the Oneness, the Stillness, or incomprehensible Nothingness of *Deity*; not that ever there was a Time wherein *Deity* was unmanifested, yet thus we speak with Reference to the *Beginnings* of Creation.

THIS the UNITY or *Oneness* of the *Eternity* is a *Will*, or *Purpose* to become generated or revealed; † the *Will* is called GOD: The *Will* or *Purpose*, being a single and uniform Purpose, doth know its own Design or Purpose, viz. that it is a Purpose so to become *revealed*.

Now every Will consisteth in a *Seeking* or *Desire* to do something; but the *eternal Will* when seeking and desiring findeth nothing but *itself*; and as nothing but itself *can be found*, it seeketh itself in itself, and in such a Seeking the Will becomes *pregnant*.---- Here is the Beginning of a *Somethingness*; for every Kind of Desiring consisteth in a *Drawing* or *Attraction*; such Drawing, or Attraction, maketh Coldness, Darkness, and Hardness; the *Will*, as aforesaid, is the prime and original CAUSE; and the *Magnetism* is as the *necessary*, and *alone possible Means*,
P or

† Revealed in a visible and palpable Display of Life, Liberty and Agency.

or *Manner*, whereby the *Will* should begin to operate: And the *Adumbration* is the *EFFECT*, or *Consequence*, and must ever be distinguished from *Deity*; *DEITY* is the *WILL*, or *Purpose* that longeth to become generated or revealed; and the *Adumbration** is the Beginningness of a Possibility thereunto, and the alone Possibility that ever was or *can be*. The *Magnetism* is the *first Form* as before.

II. Now the *Unity* of the Eternity which continually desireth a pleasurable and joyous Manifestation of itself, perceiving that of Necessity an *Adumbration* is produced by the Magnetism of the *first Form*, would break and dissipate such *Coldness*, *Hardness*, and *Darkness*; hence ariseth the *Enmity*, like a *Counter-Will*, or opposite Motion: The Magnetism doth *bind*, *inclose*, *astringe*, and *shut up*; yet the *Will* of the Eternity would be free and at Liberty, and hence the *Resistance* or *Counterpoise*, the second Form as before; the Root or Basis, the Ground and Beginning of all Life and Mobility, Power and Agency, in Creatures; the *Unity*, as aforesaid, is called *GOD*; and was there nothing but the *Unity*, then all had been an eternal *Vacuity* and *Silence*: But in as much as the *Unity* would become *active* and *stirring*, so the Magnetism, or *Means*, doth constitute that which is called *NATURE*: Was it possible

* Viz. The Darkening, Hardening, &c.

possible that such Magnetism should subsist of itself, then all had been a *Plenum*; a Coldness, Hardness and Darkness superceeding whatsoever can at present be imagined. The one, *viz.* the *Unity*, is the Origin of every Kind of Spirituality, *Thought*, or Power of thinking; as the other is the Basis, Ground and Cause of every Kind and Degree of palpable, *material*, and *corpuscular* Substances. These opposite Motions are as a Counter-Poise to each other. Whence,

III. Is produced an orbicular Turning like the Motion of a Wheel; it is thus felt and known in the *Spirit*, and is thus manifested in the *planetary Sphere*; for outwardly it is the Stay and Balance of the *solar System*, as largely discoursed by certain eminent Philosophers and Mathematicians; and spiritually this the *First* and *Second*, subsisting in a *Third*, is the Union Band of every *immortal Soul*; or, according to *Daniel*, “ It is the *Root* of the Tree, as with a “ Band of Iron and Brass.”

It is the *Trinity* of the diabolic State, and of the human Soul in the Fall, which ordinarily is called a *State of Nature*, as distinguishable from Grace; it being that State in which the creatural Will doth subsist as in *Selfhood*, and bound as by its *own Chains*; it being impossible that the Light of its Fire should otherwise be enkindled than as *re-entering* by *Faith*, and *re-concentring* with the WILL of God's Unity, whence by an *own Volition* it becomes departed and estranged. Such Re-entering is that which we ordinarily mean by *Conversion*: For the creatural Will, as re-concentring with the Will of the Father, by a Perseverance in the Prayer *thy Will be done*, proceedeth forward in the Order of the *seven Forms*, according to the Mystery of the seven-fold Generation and Regeneration of all Beings and Things.

IV. THE *Mobility* of the *third Form*, as accelerated and enhanced, becomes an Extreme of *Sharpness* and *Fierceness*, as is the first of a *Coldness* and *Compressure*, and is as a mighty Rending, or thorough Breaking and Consuming, and spiritually affordeth a luminous and majestic Glance or Lustre, in Answerableness to our temporary *Fire*: The *Fourth* is not separate or distinct from the *Three in One*, but it is the *Trinity* of Darkness brought into the highest Anguish, as to a State of *Transmutation*; that is
to

to say, it is the Enkindler of the *Trinity* of Darkneſs into a *Trinity* of Light: The Darkneſs ſpiritually is DEATH and HELL; and the Light ſpiritually is the *Light of Life* or *Heaven*: For according to the Language of Scripture, whilſt the *Trinity* of the creatural Will, in an unconverted State, dwells in Union with the Water and the Blood of the terreſtrial Man, the ſame is called DEATH, which Death, at the Decease of the Body, is then HELL. So as regaining the *Trinity* of its own proper Light, in the Conversion and Regeneration, ſuch the *Trinity* of Light, whilſt in Union with the outward Life, is called LIFE ſpiritually, and at the Decease of the Body it is HEAVEN.

THUS, when God calleth himſelf a *jealous God* and a *conſuming Fire*; Deut. iv. 24. ſuch a Language is to be underſtood with a Reference to our *States*. The *Fire* is *not* God, but it is the *Means* and *alone poſſible* Means of his becoming *creaturalized*; the *Fire* may be Darkneſs or Light in various Perſons at different Times: The WILL is GOD, viz. the *Will* of the Eternity, the ſame being an uniform invariable PURPOSE; the ſame Yeſterday, to Day, and for ever. For however in the various Communications of God to Man, it may ſeem by the Language of Scripture, as tho' he might be pleaſed or diſpleaſed diverſly at different Times; it muſt ever

ever be considered, that such Communications were administered by *Men*, and with Relation to our Diversity of States, the Mutability being altogether on *our* Part.

V. In the Fierceness and Anguish of the *Fire* the *Light becomes* generated, and in the Glance of the *Light (the Brightness of the Father's Glory)* the Might and Strength of the *Fire*, wherein consisteth the *Omnipotency* of God the FATHER, becomes the *Omnipotency* of God the SON, even the *Omnipotency* of an all-efficient all-conquering LOVE. From the Lustre of the *Light* is generated or distill'd a pure transparent Essentiality, called the *Water of Life*; it being originated from the *Fire*, in Conjunction with its *Light* sinketh downward as it were in Return, as the Allay and Fulfilling of its Hunger and Fierceness. " Give Ear, O ye Heavens,
 " and I will speak; and hear, O Earth, the
 " Words of my Mouth! My Doctrine shall
 " drop as the Rain, and my Speech shall distil
 " as the Dew; as the small Rain upon the ten-
 " der Herb, and as Showers upon the Grass."

It could never have been possible that our Minds should be touched with so sensible and substantial Delight, as often Times it is, upon reading these and such like Scripture Expressions; did they not import and comprehend some
 near

near and direct *Analogy* or *Affinity* subsisting between the Resemblances thus made Choice of, and the inmost Essences of the *Soul*.

VI. IN this the Transmutation of the Fire, the counter Motion of the *first* and *second* Forms becomes the WORD of *divine Power*, that was in the *Beginning with God, and was God, by which all Things were made, and without which was not any Thing made that was made*; John i. For this the said counter Motion is the *Verbum Fiat*, whereby all Things are modelized and brought into Shape and Figure, and in the Transmutation of the Light issues forth into a Plurality of Powers, into multiform Divisibilities and Diversities of Life; in which Sense it is the *creating Fiat*, and the Creatures themselves the *out-spoken Word*; yet the same Word is not the Fiat only, whence a Diversity of Creations and Creatures do originate, but it is the *speaking Word*, or the instantaneous, active, moving Power and Energy of the creaturalized Will: It is the orbicular Motion produced by the counter Action of the *first* and *second* Forms in the Transmutation that severs the Thoughts, and is the *Wheel* of the Mind, or the amiable, moving, vital Energy of the Understanding, which in the Regeneration is called the Word; and not only the Mover of the Thoughts, but the Modulator and Articulator

lator of the Voice, or out-breathing Sound; and as in this Sense among Men, it is the *speaking Word*, so with the Angels, and Spirits of the Just made perfect, it is *that Power* which dictates, modulates, and utters forth the UNIVERSAL SONG.

VII. LASTLY, according to the Trinity of Deity, the *Seventh* is an heavenly *Æther*, a *Tincture*, or *vital Spirit*; the Breath or Effluence of the divine Holiness, originated from the Attringency or Magnetism of the *first* Form in the Transmutation of the Fire, and is called the *Holy Ghost*, in Answerableness to the *Air* which is the *vital Spirit* of our outward Court: So according to the Humanity in the Regeneration, it is that which tinctureth the *Blood*, or changeth the *Water* distilled from the Soul's Fire, in the enkindling of its Light into an *heavenly Blood*:---And in this Sense was it written of *Jesus Christ*, that he came not by *Water* only but by *Water* and *Blood*; John v. 6.

BUT according to Creation, the *Seventh* admits of being taken in a different Sense; for here it is not only the proceeding forth of the *vital Spirit*, but it is the *Sabbatic State*; the Acquiescence of the former *Six*, in a due Equi-ponderancy or Temperature, wherein each *Property* or *Form* doth rejoice in the other, as in the
mutual

mutual Fulfilling of a several Hunger or Desire; the *Last* embracing the *First*, and the *First* the *Last*, as in a circular Play;----the *Seventh* consisting of an *Essence* or *Corporiety*, as the Flesh of our mortal Body, is an *Essence* springing out of the Blood, wherein the Mystery of the *seven Forms* do play as in their common union Band.

N. B. THAT what we have thus repeated is but still *Essay* and *incomplete*, for Language is deficient here; and though we might have been more explicit, it matters not, considering how unworthy is the World of the opening of such *secret Things*. The MYSTERY is of God, it is his *Mystery*, and cannot be revealed, but as he is pleased to reveal it himself: And would the Reader comprehend the *Height*, and the *Depth*, then let him enter into the *Will* of the Mystery in the Regeneration, so to comprehend, being otherwise impossible. The Trinity of Darkneſs *spiritually*, is called NATURE; but the seven-fold Generation in the Transmutation of the Fire, is God manifested in *Nature*, as in his own proper *Kingdom*.

THUS the *Darkneſs* is Hell, and the *Light* is HEAVEN; the *one* being the Cause of the *other*, as FIRE is the Cause of Light; each being divided from the other, not in Respect of Place or Locality, but the Diversity of our States.

THE seven-fold Generation of Everlastings and Incorruptibles may be called *eternal*, and of Terrestrials and Transitories, *temporary Nature*: The Mystery of the *Temporary* (as aforesaid) being originated from the *eternal* Nature, as an intermediate *Birth*, or materialized *State*, a distinct and peculiar *Mode* of Existence proceeded from the Eternal, as an *Effluence*, *Model*, or *Transcript* thereof.

WE need not be particular here, in shewing how the many Diversities of *material* Substances do originate from the seven-fold Generation; but may properly observe, that *every* Kind, and Degree of animal and vegetable Life upon Earth, is produced and preserved in the Order, and under the Dominion of the *temporary* Seven.

For as the Process of the Creation, was Day by Day in the Order of the *seven-fold* Generation, so our *Astrum*, as aforesaid, is strictly a *Model*, or materialized *Figure* of the mystical Seven: And as the seven-fold Properties, and Movements of all animal and vegetable Essences upon Earth, bear a strict Relation to the seven-fold Properties, and Movements of the Heavens, so the *temporary Astrum* may very rightly be considered as the Wheel of God's *external* Providence, bearing Rule over the Day, and over the Night; the Times and the Seasons; the Ebbings and Flowings, not only of the *Water*
and

and of the *Air*, but the Tempers and Temperaments; even the Thoughts, Words, and Actions of Men.

THE Scripture is not altogether explicit herein, but at the same Time decisive. The Stars are particularized in the Mosaic Account of the Creation, and strictly regarded by the principal Prophets, both *literally* and *mystically*; and scarcely ever are mentioned the *Sun* and the *Moon*, as hereafter to be brought into Sympathy with the Sufferings of Men, but *Stars* * are mentioned likewise. We have no canonical Authority for the Names respectively of the *mystical* Seven, neither of the *planetary* Seven.

YET let it be repeated, that according to the Economy of the divine Procedure, an essential and saving Knowledge is ever administered to the World, and Mankind in general, in the Way of *Line* upon *Line*.

THUS, however we may not have Scripture Authority for the Order of the Seven by Name; yet, as the *Magi* and *Literati* of all Ages do unanimously agree in calling the Stars by their Names, who shall bear Witness for God that he is displeased, in our daring to speak of the *mysti-*

Q 2 cal

* *Izek. xxxii. 7. Joel ii. 10. Luke xxi. 25. Revel. viii. 12.*

cal Seven, under the well-known Appellations of the *planetary Seven*? See the Figure: These are the Order of the *mystical Seven*; so also of the *planetary Seven*, and of the *creation Week*; * and

* *A subsequent Discourse, by Way of Dissertation upon the Passions.*

It was the Part of ancient *Fabulists* to countenance and promote a moral Rectitude of Conduct, from that Sense wherewithal they were blessed of the Amiability of *Truth* and *Virtue* in the Abittract; and those of the *Heathen*, particularly of *Greece* and *Italy*, who as *Poets*, *Orators*, or *Historians*, have claimed the concurring Admiration and Esteem of succeeding Ages, in their Works so perpetuated respectively, are considered by the Sensible as the especial and peculiar Instruments of an all-governing Providence.

Such were these, as by a certain Abstractedness from Views of *private Good*, had the *Weal of the Species* at Heart, and according to their several Characters were the *Appointed* of their Day, to whom it was given to take the Lead of the People by a powerful Ascendency over those vital Movements, the Principles of moral Action, called *Passions* and *Affections*.

Thus *Poetry* and *Oratory* shall prove affecting and entertaining in Proportion as the Draught be taken from the Life, or at least be exhibited with every Air of Probability and Reality; and is *truly excellent* in Proportion as a Justness, Decency, Dignity and Propriety of Sentiment and Action be urged and recommended in the *End* and *Aim* of the Speaker or Writer.

The POET is concerned in *delineating* and *pourtraying* to his Purpose that Variety of *Complacencies*, *Distresses*, *Emotions*, *Perturbations* (however the same be most properly defined) whereunto we, *as bearing the Image of the Earthy*, 1 Cor. xv. 49. are variously subjected; and as aptly approaching the Life, he acteth not beyond his Measure, but as really gifted with the essential Qualifications of his Profession, is sure of Success in his Endeavours at prevailing more or less upon the *Mind* and *Manners* of his Readers or Admirers.

And whereas our Moderns, under the Notion of *Science*, boast largely of a *practical Wisdom*, or NATURAL RELIGION,

Saturn cury Luna



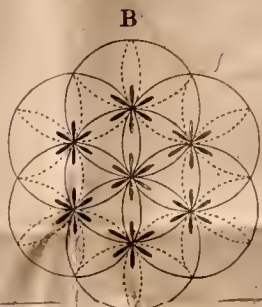
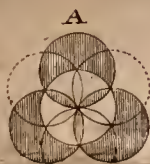
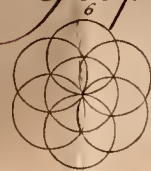
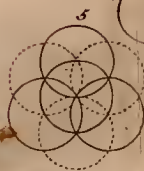
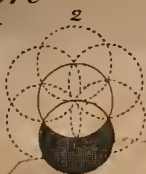
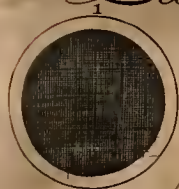
Saturn Jupiter Mars Sol Venus Mercury Luna



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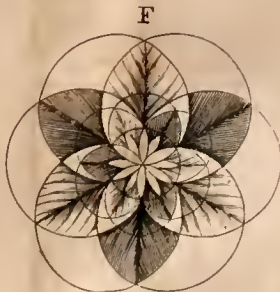
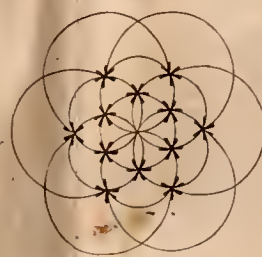
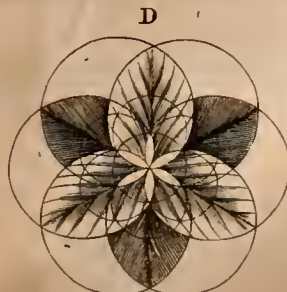
Gospel



These are the Two Olive Trees, and

the Two Candlesticks. Rev. 11. 4

*The Mystery of the Seven Stars,
and of
the Seven Golden Candlesticks*



*The Tree of
KNOWLEDGE
of Good and Evil.*

*The Mystery of the
CROWN.*

*The Tree of
LIFE.*

and how easy to conceive that the outer Court, the materialized *Princedom*, or *Dominion* of Man, was, during the Continuance of the primitive Sabbath, beatified and sanctified throughout by

GION, or in the Words of a certain eminent Divine, † “ a moral Philosophy; applying all the other Sciences to the Business and Bosoms of Men; deducing the Laws of our Conduct from our Situation in Life, and Connexions with the Beings around us; settling the Economy of the Will and Affections; establishing the Predominancy of Reason and Conscience, and guiding us to Happiness through the Practice of *Virtue*.”

Commiserating the Wretchedness of such Pretensions to *Virtue*, as at Length are become the open and avowed Contempt and Ridicule of the professed Infidel, that which briefly as possible we would intimate is this, That the Passions and Affections (these being but precarious and indefinite Terms) do originate indeed from the Order of the *mystical Seven*: They are, and may be defined, *the several and well known Modifications, or States, of the CREATORIALIZED Will, as pressing onward in the Mystery of a perpetuated Seeking*: “ Here is the Mind which hath Wisdom,” said the Angel, Rev. xvii. 9. “ The seven Heads which thou sawest, are the seven Mountains upon which the Whore sitteth; and there are seven Kings” (continues he) Ver. 10. This Verse admits of large Explanations, but let it for the present suffice, that the *seven Kings*, as thus mentioned subsequently to the *seven Mountains*, do unquestionably respect the *seven-fold* State and Operation, of what we ordinarily mean by Passions and Affections, viz. the outflowing Manifestation of the *seven-fold* Constitution of the *Beast*, in a Series of Words and Actions.

For however these our *Passions* and *Affections* be variously methodized, managed, and defined, in the View and Estimation of our modern Schoolmen. they be all comprehended in the Circle of the *mystical Seven*; and as strictly adhering to Truth and Nature, are solely reducible to the Order of the said *mystical Seven*: Our Willings and Runnings,

† Dr. SMITH. See his *Discourse upon the Conversion of the Heeten Americans, and final Propagation of Christianity and the Sciences.*

by the *Union, Touch, Thorough-piercing*, or *Inhabitation* of DEITY,---the more immediate Beatitude and Glory of the Temple, †---The Eternal in Conjunction with the temporary Nature. ?

WE

† Temple in the mystical Sense.

nings, however free, being bounded and circumscribed as effectually as be the Motions of the Planets in their Spheres, and we might not miss the Matter in saying by a *similar Oeconomy*. The *seven* Heads (as above) we interpret the *seven-fold* Constitution of the Mind which hath Wisdom ; the same being that State which our Moralists would be understood to mean by a sound Temperament of Constitution : And would we analyze the said SEVEN-FOLD STATE, or *well known Diversity of States, or Modifications of the creaturalized Will in the Fall*, their Order is as followeth, viz.

- I. INTEREST ; a *Will, or Desire to do, and to be ; to have, and to enjoy* ; the same is like a gripping, or enclosing, a laying hold, an attracting or *drawing inwards*.
- II. THE LOVE OF LIBERTY and of POWER ; which of Course is most commonly attended with an Affection to *Science* ; the same is like a *running out-ward* : Here Beneficence and Generosity commence, like an opening of the Fist, and letting go one's Hold : Here is the *Enmity or Contrariety* ; and hence it is, that so wonderful an Inconsistency shall arise in the Will, and in the Deed of one and the same individual Person ; that for a Time he shall be intent upon *getting and gripping*, and at another Time as profuse and extravagant in *scattering abroad* ; and hence it is that in interested and covetous Persons we so frequently observe a contrary Will ; I will and I can, I dare not, I cannot.-----From this *Counterpoise* of Restlessness and Contrariety are generated,
- III. All Passions and Emotions of the MARTIAL and *irascible* Order ; ---an impatient thirsting after somewhat *great and happy*, magnanimous, towering and splendid : Hence *Pride and Ambition*, Contempt of Inferiors, vain Glory in Successes, *Rage and Remorse*,

We proceed to a farther Consideration of the *mystical* Seven.

“ I am *Alpha* and *Omega* ; (said one) the Beginning and the Ending ; fear not, I am he
“ that

as opposed or disappointed ; these three being after the Trinity of the *diabolic State*, or unilluminated FIRE of the Eternity.

But as the *Eternal*, in Union with the *animal Soul*, is, during the State of our present Sojourning, inkindled in the Trinity of a *Temporary Light*, so in Answerableness to the Trinity of SPIRIT *Saturn*, *Jupiter*, and *Mars*, do we Number the Trinity of its LIFE, *Venus*, *Mercury*, and *Luna*, in the Transmutation—As,

- I. The VENERAL, and concupiscible Passions and Affections, in Scripture called the Lust of the Eye and of the Flesh : In these like *Fire* and *Water*, each the Strength and Support of the other, do the *Martial* and *Irafcible* Coincide and Rejoice as in a Temperament
- II. The Love of *Liberty* and of *Power* in the Transmutation becomes more highly graduated, and is the PRIDE OF LIFE ; an Acquiescence and delighting in the Honours, Privileges, Splendor and Lordliness of worldly Pomp and Power ; and particularly a glowing in verbal Performances, in Wit and Eloquence, whether vocal or literary.
- III. Lastly is the compleat Worldling ; a TEMPERAMENT, consisting of such an Equiponderancy of the Affections and Passions throughout, as do constitute and accomplish the PRIEST, the ATTORNEY, the STATESMAN, or GENTLEMAN.

Here is the Man whose Happiness must “ evidently depend upon making a right Estimate of that Variety of
“ Objects wherewithal we are conversant, and maintaining
“ a TEMPERAMENT of Constitution, so as to pursue
“ each

“ that liveth and was dead ; and behold I am alive
 “ for evermore, and have the Keys of Hell and
 “ Death : ” This was after his Ascension and Glo-

ry.

“ each of them with a Degree of Force commensurate to
 “ their respective Values, or Tendencies to give PLEASURE ; ”
 for (continues our Author) “ Man being made up of *Body* and
 “ *Soul*, sustains a double Relation, and is capable of a double
 “ Kind of Pleasure, there being a Variety of *Objects* suited
 “ to the Variety of his *Affections, Passions, and Tempers*
 “ when in their sound moral State.” §

Thus have we seen, as in the Abstract, such a Draught or
 Analysis of the Affections as is comprehensive of every Va-
 riety of such Seekings and Propensities as do Characterize
 the BEAST : they are the *seven Heads* of the BEAST, or they
 are the *seven-fold State* and Constitution of the CREATURA-
 LIZED WILL in the *Fall*, upon which the WHORE sitteth
 as upon *seven Mountains*.——They generate, and are ge-
 nered each of the other, in the Order of the Mystery, and
 as INTEREST is the *Alpha*, or Beginningness of the Seeking,
 so also it is the *Cycle* of that *Circle* whereof *Self* in the Alie-
 nation is considered as the Center. And as we consider them
 under the Idea of Kings, they are the outflowing Manifesta-
 tion of such the seven-fold State (or Powers) of the Beast,
 into a seven-fold Predominancy or Tyranny, and in this Re-
 spect do more immediately come under the Scripture Ap-
 pellation LUSTS : “ From whence come Wars and Fight-
 “ ings amongst you ? Come they not from hence, even your
 “ *Lusts* that war in your Members ? Ye *lust* and have not ;
 “ ye kill and desire to have, and cannot obtain ; ye fight
 “ and war, yet you have not, because you ask not : Ye ask
 “ and receive not, because ye ask amiss, that ye may con-
 “ sume it upon your LUSTS. Ye Adulterers and Adulteresses,
 “ know ye not that the Friendship of the World is Enmity
 “ with God ? Whosoever therefore will be the *Friend* of the
 “ World is the *Enemy* of God, *Jam. iv. 1, 2. 3 4*

Doth the *Batchelor of Arts* glory in the Ability of settling
 the Economy of the *Will* and *Affections* ? No Apostle or
 Prophet

§ Dr. SMITH in his *forementioned Discourse*.

THE *Eternity* did never begin ; so the *Will* of the Eternity, which is God, did never begin to be, neither ever was there a Beginning to a Manifestation of the Will ; the Mystery of the seven-fold

Prophet of God was as yet ever known to assume so largely ; neither ever had they the Occasion, the Economy having been settled since the Beginning of the World : Which was this, *viz.* That whilst ignorant of *Deity*, the true SUMMUM BONUM, these the *seven-fold* Movements of the Mind should continually operate upon *Extremes*, ever clashing and interfering with each other ; the same being diversly inordinate, not only in different Persons, but even in the same Person at different Times ; for as considering them under the Idea of *Kings*, these Kings are perpetually at War in our Members ; they are the Mystery of a *perpetuated Seeking* (as aforesaid) a perpetuated Wrestling and Fighting for the Ascendancy each over the other ; their Movements, whether in *Man* or *Beast*, being correspondently similar to the Movements of the Spheres, seeing that the “ whole Creation groaneth and travaileth together in Pain,” towards the promised Redemption. And whereas whilst our Schoolmen, to the Gratification of some predominant Inordinacy of Affection, are imagining “ to consult (as they say) the Constitution of their Nature, and by Way of *Investigation* are proposing to discover the Duties resulting from a Variety of Connections ; and by making a right Estimate of Things to “ frame their Conduct accordingly,” herein is most undoubtedly instanced the Possibility there is that whilst professing ourselves to be *inordinately wise* we should in reality become *Fools*. Rom. i. 22.

But secondly, would we analyze the State of the Affections, according to our several and well-known *Inordinacies*, and as comprehended under the Scripture Appellation *KINGS*, they are as follow, *viz.*

- I. Under the Predominancy of a constitutional *Saturnus*
COVETOUSNESS, and inordinate *Concupiscence*,
Q worldly

seven-fold Generation, being co-eternal with the unfearchable Will : But with Reference to the Creatures, the Manifestation is ever beginning;
we

worldly Mindedness, and Mammonism, according to its several Degrees and Kinds ;-----commonly attended with Subtily and Reservedness, and often Times a sordid and malignant Distrustfulness :—Here is the *Miser* and *Mammonist*.

II. Under the Predominancy of a constitutional *Jupiter*, an inordinate Affection to SCIENCE ; perhaps to the Neglect of a reputable Economy in domestic Affairs ; an Aptness to start into undue Licences of Speech and Behaviour ; a Boldness of Sentiment and Imagination ; a vain Glorying in literary Accomplishments, or according to a little Variation in the Temperament, Complexion, or Education, an inordinate Delighting in Pleasantry, Gaiety, and Sociability, to the Neglect of our *Interests* and *Duties* in the Government of a Family, or Management of our Trades and Callings.—Here, instead of Reservedness, Subtily, and Distrustfulness, one is liable to become fooled upon the opposite Extremes of too open and liberal a Communication —Here is the *Pedant*, the *Libertine*, the *Infidel*, and *Bacchanalian*.

III. Under the Predominancy of a constitutional *Mars*, PRIDE and AMBITION ; so, according to a various Temperament, Complexion, or Education, a Liableness to the various Extravagancies and Inordinancies of *Anger* and *Resentment* ; Cruelty and ill Nature.—Here is properly the *Soldier* and the *Murderer*.

We have omitted to Number the *fourth Form* of Fire in the foregoing Analysis ; so here likewise, it is the Center of Transmutation, the dividing Mark or Bound ; or it is that central Original and cause of Life that animates and is the *Soul* of every living Thing ; too incomprehensible to be known or imagined, otherwise than by its *own Manifestation*. Again,

I. Under the Predominancy of a constitutional *Venus*, the over BENEFICENT Affections ; the over Piteous and
and

we have our respective *Beginnings* individually :
 The *Essences* of the *Creatures* indeed were hid-
 den in God from all *Eternity* ; but as *Branches*
 upon

and *Courteous*, *Long-suffering* and *Kind* ; as likewise
 the inordinately *VENEREAL* Affections. — Here
 is the constitutionally *Good-natured*, the *Favoured* of
 the *Fair*, and liable to the *Captivities* and *Enchant-*
ments of *Youth* and *Beauty*.

- II. Under the Predominancy of a constitutional *Mercury*,
 the *PRIDE OF LIFE*, as before ; the *Love of Glo-*
ry, which in the *Alienation* is called *Vanity*, or *vain*
Glory ; the *Love of Fame* and *Reputation*. *Pomp* and
Equipage ; an over-weening *Exactness* in the *Order* and
Economy of household Affairs ; an incommensurate and
 inordinate *Esteem* for the *Arts* and *Sciences*, so called,
 particularly *Poetry* and *Oratory* ; an over-circumspect
Accuracy (commonly called *Affectation*) in *Manners*
 and *Deportment*, in *Word* and *Gesture*, as well as
Cloathing ; and all in a shewy and superficial Way,
 to the *Contempt* of the *Indigent*, the less *eminent* and
 distinguishable in worldly *Accomplishments*, less capa-
 ble of our *Refinements*, and perhaps more remote
 from the *Means* than *Capacities* ; and, what is most
 worthy of *Observation*, to the *Neglect* of considering
 in others, or discovering in ourselves, the *Miserable-*
ness of our *fallen Estate*, or *Means* of a *Redemption*
 therefrom. * — Here is the *Gentleman* and *mock Gen-*
tleman, viz. the *Fop* and *Man of Fashion* ; here too is
 the *Scribe* and the *Disputer of this World* ; the *Scholar*,
 the *Critic*, the *Statesman*, the *Peasant*, the *Pedagogue*,
 the modern *Virtuoso* ; and, above all, the *Priest*, and
 blind *Pharisee* ; † the *Blind* leading the *Blind* ; *Matt.*
xv. 14.

Q 2

III. Lastly,

* Hence, according to the *Observation* of the *Apostle*, not
 many wise, not many mighty, not many noble after the *Flesh*
 are called.

† By *Pharisee* we always mean a *Character*, viz. the *Pre-*
cise, the *Strict*, the *Exact*, and *Scrupulous*, merely in *Ceremo-*
nials and *Superficials* ; having a *Form* of *Godliness*, but deny-
 ing the *Power* ; superficially devout, but incorrigibly blind, as
 to the *Spirituality* of the *Religion* which they profess.

upon the Vine, as Shoots or Excrescences of the *unbeginning* Essence, our Existences are acknowledged to have had their respective *Beginnings*.

Thus

III. Lastly, under *Luna* may be considered our Aptness, Willingness, and Volubility at all changeable Extremes: For, as the Ebbings and Flowings of the Sea are subjected to the Dominion of the Moon, so the vain Fluctuations of our changeable Inordinacies are committed to the Movements of the *external* Providence: the *Beast* being ever liable to more numerous Fortuities and Contingencies than the Beasts of the Field, by how much his changeable *Inordinacies* are liable to operate upon more adventurous Extremes.

It is obvious to observe, that the Volubility of the Passions or Affections, so called among Mën, bear a strict Resemblance, or indeed, as it should appear from Scripture, some real Analogy to the undulatory Ebbings and Flowings of the *Waters*.—For, as the Vibrations of the *Air* shall operate upon the Volubility of the *Waters*, just so it is given us to operate upon one anothers Passions. The *Merry Andrew* or *Buffoon* shall stimulate the Passions, and the Gentry of the Theatre shall operate upon the Passions, particularly the *martial* and *venereal*, at Pleasure: So that more odious Impostor, the *false Prophet*, we mean the *modern Priest*, with feigned Words shall make Merchandise of the People, 2 Pet. ii. 3. by his INFERIOR Qualifications, *N. B.* in titillating the Passions: Or, as an Instrument of the *external* Providence, in Times of political Struggles, or martial Commotions, according to whatever that System of Economy wherein as a Party he may be concerned, shall stimulate and agitate the Minds of the Populace, whilst in the Capacity of *Gospel Minister*, but *sporting indeed with his own Deceivings*; 1 Pet. ii. 14.

And again: Whole Floods of Contempt and Malignity, by Means of the catching communicative Vibrations and Undulations of the Passions, shall oftentimes beat upon the Innocent and Well-meaning, as unavoidably as undeservedly.—Hence it was that *David*, when petitioning his God, had to say, “Thou makest us a By-word among the Heathen, a Shaking of the Head among the People;”
“my

THUS, however *unbeginning* the unsearchable Will, yet the creaturalized Will, as originated therefrom, hath its several and respective *Beginnings*,

“ my Confusion is continually before me, and the Shame of my Face hath covered me, for the Voice of him that reproacheth and blasphemeth, by reason of the Enemy and Avenger : All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant.” *Psalms* xlv. 17.

AND, will the *Theist*, in Reality, the modern Believer in the *Christian Redemption*, in such a Circumstance as is thus instanced, apply to the *Priest*, or *Batchelor of Arts*, for some newly invented SYSTEM, whereby to settle THE OECONOMY OF THE WILL AND AFFECTIONS? Or, with *David*, will he not rather pray a being saved from the deep Waters? “ Let me be delivered from them that hate me, and out of the deep Waters : Let not the Water-flood overflow me, neither let the Deep swallow me up ; deliver me, because of mine Enemies.”

THE *Sensible* are sensible (of whatever Age or Dispensation) that the Order and Oeconomy of the Passions and Affections, so called, were settled and established by that Power which hath established the *Waters*, even the WATERS which are above the *Heavens*. For, as *David* is concerned to observe, “ *Them* also hath he established for ever and ever, and hath made also for them a Decree, which they shall not pass. *Psalms* cxlviii.

AND, 3dly, As proceeding to analyze the *seven-fold State* of the CREATURALIZED WILL in the Regeneration, then thus :

I. INTEREST, whereof *Deity*, even the unbeginning Will of the Eternity, is the Centre : The same, viz. The creaturalized Willing and Desiring to do, and to be, for GOD ; as partaking of the *Universality* of DEITY, so it is extended towards the *Universality* of MEN, and is called the *Drawing of the Father* : No Man cometh unto the Son, except the Father draw him. For the Willing and Desiring of the Creature, the *Servant*, is one with the Willing and Desiring of the *Master*. Such the Willing and Desiring of the Creature, as a Branch upon the living Vine, seeking not a private or mercenary Good, but the universal Good

nings, and progressive Manifestations, strictly in the Order of the *seven Forms*.

HENCE our Lord doth acknowledge his *Beginning*, saying, I am *Alpha*; for, according to the

Good of One and All; the *Glory* of GOD, and the *Prosperity* of his Church; the same doth consist of an *Attracting* or *Drawing*, in such Sense as our Lord, upon a certain Occasion, should have said of himself, that when lifted up from the Earth, he should *draw all Men after him*.

II. A LIVING, unerring, and essential SCIENCE, KNOWING, or UNDERSTANDING; a Possibility of searching and penetrating into the Heights and Depths of all *Mysteries*; as ascending and descending into the *real* and *essential* Knowledge of all Things, *human* and *divine*.

III. ZEAL; *Judgment*, or the Spirit of *Judgment* and of *Burning*, in the *New Testament*, called *Spirit*, or Spirit that beareth WITNESS, and *Sword* of the Spirit, quick and powerful: That is, a *Discerner* of the Thoughts and Intents of the Heart. *Hebr.* iv. 12.

THUS the Will under *Saturn*, is desirous; under *Jupiter*, it is contemplative; and under *Mars*, it is zealous and fiery; as quick, and quicker than Lightning, in distinguishing Good and Evil, Right and Wrong, in every Occurrence; and is such a Discerner of Spirits, as can instantly distinguish the *Precious* from the *Vile*; in all Creatures and Actions, and that with divine Infallibility; as it is written. "He that is spiritual, discerneth or judgeth all Things; yet he himself is judged of no Man." 1 Cor. ii. 15.

IN the Transmutation, this the Strength of *martial* Zeal, commences the hidden Substance, or Support, of that, which, in Scripture, is called,

I. CHARITY, or DIVINE LOVE; as the Sharpness and Fierceness of the *Fire*, doth sustain the Splendor of its own *Light*: Which Charity until we obtain, the foregoing is found but incomplete; for, as said the Apostle, "Though I have the Gift of Prophecy, and understand all Mysteries and all Knowledge, &c." 1 Cor.

the assumed Humanity, as the Son of Man a second *Adam*, he is no more than a *Creature*. But saith he, I am *Alpha* and *Omega*, the *Beginning* and the *Ending*.-----Here we cannot omit to observe, that our *Alphabet* came not by Chance,

“ xiii. and have not Charity, I am nothing, Charity
“ suffereth long, and is kind, &c.” See the whole
“ Chapter.

II. The *SPEAKING WORD*; or the knowing and contemplative State brought into an Union with the Power of a *vocal Communication*; wherein did consist, in the primitive Time, the Gift of *Tongues* as well as of *Prophecy*.

III. Lastly, *PERFECTION*; our Rest and Acquiescence in the *SABBATIC STATE*. “ Be ye *perfect*, even as
“ your Father which is in Heaven is *perfect* ;” and
Heb. iv. 9. “ There remaineth therefore a *REST* to
“ the People of God; for he that hath entered into this
“ *REST*, he also hath *ceased* from his own Works, as
God did from his: Let us labour therefore to enter in-
“ to that *REST*.”

Here is the *new Jerusalem State*, which delighteth in Magnificence, Decency, and Regularity, as to Temporaries and Superficials, in Word and in Deed, and in the Order and Economy of domestic and ecclesiastic Affairs, as much as doth the Worldling; but as in a *different State*, so in an *higher Taste*, however unperceived by him. *

THUS however the sevenfold Movements of the Mind, be thus rightly analized in the Order of the Mystical *Seven*, the said sevenfold diversity of Affections by a Diversity of Associations and Combinations be as infinitely diverse and promiscuous in their State and Operation, as be our Lives and Actions, our Features, Complexions or Opinions constitutionally diversified.

AND now as for the Notion of a *Superintendant REASON*, if the same be sufficiently authenticated by the Testimony of the Scriptures, or in any wise Reconcilable with
true

* Whether therefore you eat or drink, or whatsoever you do, do all to the Glory of God; 1 Cor. x. 31.

Chance, but was born of the Eternity¹ and that in the Order of the mystical Seven; it is *uniform* in all Languages² and comprehensive of *all Sounds* utterable

true THEISM, it might be well if the certainty of this could be discovered. *Which of you by taking Thought can add one Cubit to his Stature ?*

It seems that the End proposed in all Modern Systems of MORALITY a Practical Virtue, or NATURAL RELIGION, is in brief that thus there should of late have been discovered a Possibility of becoming Virtuous and happy by *taking Thought* ———; and in an Ignorance. N, B, Of the *Relation* subsisting between GOD and CREATURES : And if this be not THEISM It is submitted to the Charitable by what other Name than *Philosophy*, more fitly it might be called ?

THE ATHEIST undisguised might gladly accept of the Means or Opportunity of being rightly informed of the *Relation* as above : But are there unto whom (because obstinately disdaining the Relation) the Scriptures are become as the Words of Book that is sealed, who nevertheless have the hardness to undertake an hewing unto themselves a *Relation*? These then are they who shall dare to Arrogate unto themselves the Name of an high Proficiency in a Twofold manner of Discipleship. *

THE THEIST however Concedes to a Religion of *Reason*, or that is founded upon the Absolute and Necessary Relations, the fitness and propriety, the Consistency or Reasonableness of Things, — But for the Notion of a *Reason* PRESIDING OVER or that with any Propriety may or ought be imagined to *Preside over* the AFFECTIONS, it seems rather that the *Affections* do preside in one and all. they appear, as above discoursed, to be the SEVERALIZED STATE, or Condition of the CREATORIAL WILL, as pressing onward in *Mystery* of a perpetuated Seeking.

According to the Process of the seven-fold Generation, Knowing and Perceptibility commence in the *Enmity* that

arise.

* The Natural and revealed.

terable by an human Voice; it is originated from the Language of *Angels* in Heaven, and of *Adam* before the Fall.

THERE

arise in the Motion of the *second Form*; it is enhanced in the *third* and *fourth*, becomes highly graduated in the *fifth*, and *sixth*, and compleated in the Proceedings fourth of the *seventh*: Whence according to the Scriptures this the *seven-fold* Constitution of the BEAST, be the seven-fold Preceptabilities of the *Mind which hath Wisdom*. The five Senses, *Feeling, Smelling, Tasting, Seeing, and Hearing*, being respectively produced in the Generations of the *second, third, fourth, fifth, and sixth* Forms; they are so many several and distinct *Sensations* of the Mind, which in the Regeneration are found answerable to a correspondant *Five, the Sensations* of the INTERNAL MAN. And whereas our Moderns have seen meet to distinguish PERCEPTION, and JUDGMENT. such distinction is *really* valid, and yet how contemptably vain and unscriptural, * as taught in the Seminaries of *modern Literature*! For whereas when according to the known Rules of Art, we consider the Act of *Perceiving* as Prior to our Capacities of *Judging*, here is then scarcely any other Ground for such a Mode of Distinction, than most undeniably there is for distinguishing Present and Past.

The *fifth* Form of Light, (as before) doth succeed to the *fourth* Form of Fire: and as Objects present to the Eye, it is the LIGHT of the *Mind*, N. B. that *seeth. The Light of the Body is the Eye*. Matt. vi. 22. Here *Perception*, and *Intellection* be instantly exercised at once. So again whilst mine Ear is opened to an oral Discourse, my *Hearing*, and *Understanding* do instantly co-operate: and by Way of Concession to the Metaphisicks of the Schools, that upon my beholding an Object, or hearing an oral Discourse, my *Judgment* for the Present may be incomplete, and that by an Exercise of the *Memory* in comparing, and canvassing my former Ideas, I may employ a longer

* Seeing that by our most approved, in the metaphysical Way, Perception or Sensation is considered as Prior to our Capacities of Comparing and Judging, whereas if either be Prior it is the Latter.

THERE is no Sound or Breathing whatever without a *Vowel*; there be five *Vowels* in all Languages, neither more nor less; every *Vowel* is a Part of *God's Name*, and in God's *highest Name*

longer or a shorter Time in forming a Judgment, is very freely acknowledged. That I am conscious of a Power of making an unlimited Variety of Associations and combinations in the *Abstract*; and that I am capable of REFLECTING upon, or of *considering* and *contemplating* the various Actions and Operations of my own Mind is very willingly acknowledged.—These several Powers are distinguishable from an instant and sensible *Perceiving*, as *Remembering* is distinguishable therefrom, or as my *present* from a *former* Knowing. This is nearly as much as by any *sensible* Person needs to be conceded to the Validity of *that Science*; which how highly soever accounted of by the Batchelor of Arts, is unworthy of being named. *

That the Act of *perceiving*, and that of comparing and judging, should indeed be so distinguishable each from the other, as our Schoolmen do pretend, would be lamentable; and wherefore? I answer, because each Day, every Hour in the Day, as presenting the Mind with perpetuated Successions of Novelty, and Variety, contributes (of Course) to our Happiness, or the Contrary, in Proportion to the RECTITUDE of our *instantaneous* Determinations.

Our Scriptures do omit these Distinctions in Manner and Form: But when speaking of the *seven-fold* Constitution of the BEAST, saith, *here is the Mind which hath Wisdom*—here is the Mind which hath REASON.

It appears in the Openings of the Mystery, that *Reason* or *Intellection*, a Capacity of judging, and comparing in the *Abstract*, doth accompany the WILL in every State as the EYE of its *Perceptibility*; hence the *seven-fold* State or Constitution of the *creatural* WILL in the Regeneration is discoursed under the Idea of SEVEN HORNS and SEVEN EYES the SEVEN POWERS,

Name are all the *five Vowels* comprehended, the same being composed of the *five*, neither more or less IEQUA, the I and the U are somewhat variable

and the seven-fold PERCEPTIBILITIES of the Powers, *Perception* being altogether the Attribute of the WILL.

The Word *Reason* is most commonly applied to the Act of comparing our Ideas in the Abstract: Howbeit these the seven-fold Powers and *Perceptibilities* of the Lamb, be inclusive and comprehensive of every perceptive and intellectual Operation, hearing, seeing, feeling, perceiving, knowing and discerning the many *States*, and *Diversities* of States; *Beings*, and *Modes* of Being, wherewithal we are conversant; their Powers, Properties, Qualities, &c. as likewise their manifold Associations Combinations, Connections, Relations, &c. whether intuitively and immediately, or by Way of remembering and comparing, in the Abstract — And now, in a moral Respect, it is readily acknowledged that with such as do neither seek or expect the Aid of divine Grace, in settling the Economy of their Affections, one Manner of Perceptibility may so check or correct another, as that an Equiponderancy shall in Measure be maintained, As for Instance, when through inordinate Covetousness I am inclined to steal, it may be, that upon deliberating the Matter, my *Jovial* or *Martial* Sensibilities may over top the *Saturnine*; but if *Saturn* pinch me so hard, that neither my *Jovial* Sensibilities of the *Shame* and *Dishonour*, or my *Martial*, Sensibilities of the *Injustice* and *Guilt*, shall prevail to check such Inclination, the pre-deliberated Act becomes executed. So again when inclined towards the Cup; if neither my *Martial* Sensibilities of that *Guilt*, and *Remorse* that oftentimes succeed to Drunkenness, or that heretofore I may have experienced, or my *Saturnine* Sensibilities of the *Expence*, shall prevail to check, or over-balance my present *Jovial* Inclination, or my *Venerneal Saturnine*, or *Mercurial* Propensities, should not incline mean other Way, then my *Jovial* Inclination for the present shall bear Rule. Here is an Exercise of *Reason*, yet with what Propriety can it be said that *Reason* presides? We do all of us exercise *Reason* or *Intellektion*, in comparing and canvassing our several Ideas and Sensibilities, both past and present; in making our

riable in all Languages, and by adding an H to the O and the A, we do but give them their proper Breathing, their true and natural Order, the

Resolves, and forming our Designs; but it is the AFFECTION, most assuredly, that leads in one and all universally.—As for Instance, suppose an *Ambassador* of Christ, or one professing himself to be a Minister, of the Gospel, by the joint Concurrence and Approbation of no inconsiderable Number of the *Brethren* in his assuming to preach and publish a Discourse upon the Conversion of the *untutored Heathen*, should FAIL in his Endeavours to evince from Scripture Prophecy, that the *Truth of Christianity* shall indeed be transferred to the Natives of our *American Continent*, by Means of the Sciences *Logick, Rhetorick, &c.* as taught in our present Seminaries of Learning: To the Falibility or to the Infalibility of that mighty and distinguishing Attribute REASON, shall such Failure be ascribed? Or, supposing it were demanded whether REASON or AFFECTION would at first have suggested an Undertaking no less *preposterous* than that of an Endeavour to persuade the People of *Pennsylvania*, that according to the Economy of the divine Wisdom and Providence, it is in any wise likely that our *Indians* should ever become benefited by our Endeavours to propagate among them *such a Christianity* as is ordinarily held forth amongst our selves: Shall the *Vanity* or *Inefficacy* of a Discourse thus preached and printed, be ascribed to the Inefficacy of REASON; or rather, shall it be ascribed to the *Vanity* and *Inefficacy* of a *leading and predominant* AFFECTION, a condemnable *Mercury*, suffice it that safely one may venture to say a CONDEMNABLE *Mercury*; an highly obstrusive self-sufficient * and Inordinately condemnable Inordinacy of Affection to *be seen of Men*. Matt. 3, 20. He that hath an Ear to hear, let him hear,

* In one particular Instance the Productions of the *false Prophet* are compared to the *Fruit of a Tree, whose Fruit withereth without Fruit, the Tree twice dead and plucked up by the Roots*. Jude 1, 12. See the *aforementioned Discourse*, preached by our *said Author*, before a *Convention of the American Episcopal Clergy in the Capacity of President*, and *Published at their joint Request*.

the Order in which they ought to be placed, being I E O U A, as above ; or according to the Breathing and right Pronunciation thus, IEHOUAH.

IF

Is it *Reason* abstractedly that inclines one Man to the Study of the Sciences, and another to the Management of Sheep and Cattle ; that inclines one Man to a publick, and another to a private Life, &c. or rather to the Appointment of God, in the original Frame and Constitution of the Will and Affections ? Shall it be ascribed that an unlimited Diversity of Inclinations, Tempers and Constitutions, shall so harmonize together as they do, in a Diversity of Employments, to the Upholding of a regular Œconomy in human Affairs ? *Reason* or *Intellektion*, (in short) is the *Attribute* of the WILL, and instantly cooperative therewith, as the EYE of its *Perceptibility*. † And as is the State or Constitution of the *creatural Will*, whether in the FALL or RENO- VATION, such is the State of its *Reason* or *Intellektion*. — Thus, “ The vile Person shall speak Villany, and his Heart “ will work Iniquity : The Instruments also of the Churl “ are evil ; he deviseth wicked Devices, &c. *I/a.* xxxii. 7. “ and the Liberal deviseth liberal Things, and by liberal “ Things he shall stand,” Verse 8 ; for into whatsoever State or Employment the *Will* entereth, thither do our *Perceptibilities* accompany us : § And it is solely the Presence and Providence of God that preserves the Œconomy ; — that revealeth his Mysteries to Babes, and that taketh the Wise in their own Craftiness.

And in Respect of the Œconomy, how hardly shall one forbear to enlarge yet farther ?

We have considered the seven fold Movements of the Affections as committed to the Movements of the Spheres, or *planetary Heaven* : Not that our Minds are thus sub-
jected

† Its *Perceivingness*, or *Discernment*.

§ Am I a Sheep-stealer, or covetous ? My Reason must undoubtedly co operate with the Affection, Am I versed in the Sciences Logick in particular ? An Affection to such Learning must have prompted my Acquisitions. Am I angry with my Brother ? My Reason co operates, tho' angry without a Cause.

If Y be substituted for an I, then thus YEHOVA. But according to the Changeableness of the I and the U in the ordinary Pronunciation, thus JEHOVAH.

jected to the Movements of the Spheres, in so absolute a Sense as is the *Wind* and *Weather*, but to a like Fluctuation, and *similar* Contingencies. In this Sense it is, that these the *seven-fold* Movements of the Affections, in Scripture are discoursed of under the Idea of *Waters*, as aforesaid.

And, whereas the Psalmist so frequently did pray a Being established upon the *Rock*; a Being saved from the *Waters*; and preserved above the *Waters*: It is altogether obvious to the Sensible, that his Meaning was a Being established and preserved above the Movements of the *external Providence*; the communicative undulatory Movements of the Passions, or seven-fold State of the *external Man*.

We are all of us Sensible, more or less, of the Evils and Distresses of this present World. and that which Christianity proposes, is nothing less than a *real* and *experimental* Partaking of such a Salvation, as *David* thus fore-saw and prayed for in the Faith——viz. a being *saved from the deep Waters*; which Salvation (as aforesaid) is very frequently discoursed in Scripture, as of a Building, or being built upon a *Rock*, particularly. *Matt. vii. 24—28.* and *Matt. xvi. 18.* And as examining into the Nature of this *Salvation*, it appears that there is not any other Means of being preserved, or established above the seven-fold State and Operation of these *Waters*, as above, than that of our *Dying* to the BESTIAL STATE:† Which dying consisteth not in barely consenting to the *Truth of Christianity*, (but consisteth as we are Credibly informed) in an actual putting off the old man with his Deeds; *Col. iii. 9.* a being *baptized* into Christ; or a being *buried with him* by “Baptism into Death, in Order “that like as Christ was raised from the Dead, by the Glory of “the Father, even so we should walk in Newness of Life,” *Rom. vi. 3, 4.* This the Mystery of the *Cross* is the
Mystery

† *Gal. v. 24. Gal. ii. 20. 1 Cor. i. 18. Gal. vi. 14. Rom. vi. 6, 1 Cor. i. 23, 1 Cor. ii. 2.*

“ Blessed is the Man who walketh not in the Counsel
 “ of the Ungodly, nor standeth in the Way of
 “ Sinners; nor sitteth in the Seat of the Scornful;
 “ but

Mystery of an *Intermediation*, or Coming-between.. * Under-stand it thus,

That our seven-fold State in the Renovation, *viz.* the *seven Horns* and *seven Eyes* of the *Lamb*, according to the foregoing Analysis, becomes revived in the *Internal*, no otherwise than as the correspondent *Seven*, *viz.* the seven-fold Inordinances of the *external* Man become voluntarily sacrificed, or submitted to the Death of the Cross.—By such *Sacrifice*, *Oblation*, or *Submitting*, we would be understood to mean a voluntary *Resignation*, or giving up of our *Will*, to the *Will* of the FATHER, according to the Example of our Lord, and the Tenor of the New-Testament Doctrine; which voluntary Oblation is that which was typified by the *Levitical* Ordinances, and is really a *Death* or *Dying*. For however the *Body* dieth not, neither riseth with Christ, or shall rise but at the general Resurrection, yet the *WILL* being the *Ens.* the Original, the *SUPPORT*, and *CAUSE* of *Life*, such voluntary Oblation is in Strictness a *Dying*; it is the shrinking or falling backward of the *Will*, as into a *Nothingness* or *Nonentity*; and is such a *Dying*, as, was there not a *Reviving* in the internal Man, would be even *DEATH*, according to the common Acceptation of the Word. It is such a *Dying*, as to the Accomplished and Prosperous in the Gratifications of the present Life, is more formidable than *Death* itself; And was it not the Terms of our obtaining *Life eternal*, might be thought upon with greater Reluctance. It is such a *Death* as cannot be submitted to, but by *FAITH*, and under the strongest Convictions and Assurances, that indeed it is the *alone possible* MEANS and CONDITION of our being saved: And moreover, such a *Death* as what ever be the Promises annexed thereunto, we scarcely ever become willing to embrace, until by an Experience of our own, we become sensible of our *present Vanity*.

But to proceed, I say we may not become *internally* revived, but as *dying* Step by Step to the *external Life*,

I. We

3 Heb. ixth, 25. xliith, 4.

“ but his Delight is in the Law of the Lord.” (a)
 “ Draw ye nigh unto God,” (as was the Saying of
 antient Times) “ and he will draw nigh unto you ;
 believe

(a) Psalm. 1.

- I. We may not become *interested* in the Gospel Promises, as the “ Heirs of God, and joint Heirs with Christ,” *Rom. viii. 17.* until first we become sacrificed or crucified to the *Interests* ; of Flesh and Blood :—Hence, according to our New-Testament Doctrine, the first step is to sell all, in Order that we may have Treasure in Heaven ; as Instance, *Mark x, 21.* Spiritually to be understood in Respect of the State of our Affections.

- II. It is impossible that we should be intitled to that *Wisdom* which is from *above*, until in like Manner we become crucified to the *Wisdom* which is of *Mén* : Hence, according to our New Testament Doctrine, “ if any Man among you seemeth to be wise in this World, let him become a Fool that he may be wise ; for that with God the Wisdom of this World is Foolishness ;” *1 Cor. iii. 18, 19.*

- III. It is impossible that we become gifted with the *Sword of the Spirit*, or that really we should triumph in the *Warfare* of the *Lamb*, until utterly renouncing and dying to the Fierceness and Cruelty of our own Tempers ; until we lay down the carnal Sword, the Instrument of the *external* Providence ; and especially until we become crucified to a false Zeal in Religion. For let it strictly be observed how distinguishable the *Sword of the Spirit*, from the accustomed Rant of the *Hireling Priest*. The faithful Disciple respecteth neither Persons nor Parties, but convicteth of Evil for the Evil’s Sake : Whilst right or wrong, it is the Part of the *Accuser* to *accuse*.—The Gifted in discerning the Thoughts and Intents of the Heart do administer their Censures and Rebukes, no otherwise than as the same become really due : And “ *Michael* the Arch Angel (12th Jude) when contending

ter, that bringeth forth his
 Sinners, believe in the *Name*, and in all Things
 confide in that NAME wherein is everlasting
 STRENGTH.

(b) James iv. 8.

“ with the Devil about the Body of *Moses*, durst not
 “ bring against him a railing Accusation :” But these,”
 continues he Ver. 10. referring to the opposite Character,
 “ speak Evil of those Things which they know
 “ not, but what they know naturally as brute Beasts,
 “ in those Things they corrupt themselves.—Woe
 “ unto them for they have gone in the Way of *Cain*,
 “ and ran greedily after the Error of *Baalain* for Reward,
 “ and perished in the Gainsaying of *Kore*.”—See an
 Exemplification of the former, *Mat. xxiii.* Chapter, and
 an Instance of the latter, *Mat. xxvi. 65.*—Thus far
 as to the Trinity of *Saturn*, *Jupiter*, and *Mars*; the
 like is to be understood of *Venus*, *Mercury*, and *Luna*,
 in the Transmutation.

Now, as “ consulting the Constitution of our Nature,
 “ and finding ourselves in every Pursuit, actuated by the
 “ Desire of Happiness, and determined to account every
 “ Thing more or less valuable, as it contributes more or
 “ less to that End,” ¶ we are inclined to imagine that
 Happiness must consist in the Gratification of our several
 Affections : But, as adhering to strict *Epicurianism*, which,
 whether preached and printed, recommended and enforced
 by *Clergy*, and whole *Conventions* of *Clergy*, as the ac-
 knowledged *Basis* of their Principles or not, we are most of
 us apt enough to do :—We find by Experience, that the
Demands of our Appetites are *unappeased* by Enjoyment ;
 and what is equally worthy of Observation, *unavoidably*
 embarrassed and disappointed in the Pursuit ; because ac-
 cording to the *Œconomy* of the *external Providence*, *Inter-*
est is opposed to *Interest*, *Science*, to *Science* ; *Sword*, to
Sword ; the *Venerial* and *Mercurial* Affections, each rivaling
 the other in like Manner ; and not only so, but *Interest* is
 opposed to *Science* ; *Science*, to the *Sword* ; the *Martial*, to
 the *Venerial* Affections, &c. according to all possible Con-
 S tingencies

¶ Dr. SMITH.

“ but his Delight is in the I
 “ Draw ^{near} ~~ye~~ ^{unto} God,” thou be “ hidden
 “ from the Pride of Man, and preserved from
 “ the Strife of Tongues.” (d) and shalt be
 “ like unto the Tree which is planted by the
 “ Rivers

(c) Isa. xii. 2.

(d) Psalms xxxi. 10.

tingencies and Variabilities, interchangeably and promiscuously, throughout all temporary Affairs; a wished for Success and Gratification in *some*, consisting in the Disappointments and Aggrievances of *others*.

Hence it is that we become acquainted with the Vanity of Time, and as we enter into a *real* Conversion through a *Faith* in the redeeming Power of an omnipresent Good, the Process of the *seven Times* is forwarded and effected, by Means of the seven-fold Movements of the *external* Providence, by Way of a *seven-fold Series* of *Temptations* and *Persecutions*. — Thus according to the foregoing Analysis :

I. As the Convert becomes willing to *die* to the Inordinacy of the *Saturnine* Affections, for the Sake of an *Interest* in the redeemed State, and *Treasure in Heaven*, it is the Part of the external Providence to promote such his Willingness, in so opposing to *his*, the Interests of *others*, that by an experimental Sense of the Vanity and Uncertainty of worldly Prosperity, he may thence become strengthened in the Renewedness of his Affections heavenwards, and Confidence in a Treasure which *the Moth corrupteth not*, or is liable to the Fortuities of the present fluctuating State of Things.

II. As laying aside his Books, retiring from Company, and ceasing from the Wanderings of a *vain Imagination*, in a total Renunciation of his former Wisdom; that he may be induced to supplicate the Direction and Preservation of that *Wisdom* which is from above; by the Movements of the *external* Providence he shall be mocked, derided, and disesteemed by one and all; for hereby it is, that the *knowing* of the bestial State becomes severed and distinguished from that other State of *knowing*, which by a steady Perseverance in seeking and knocking, at Length becomes *opened* unto him. — Here commences, in some Sort, his *Testimony*; yet,

III. He

“ Rivers of Water, that bringeth forth his
 “ Fruit in its Season; thy Leaf shall not wither,
 “ and whatsoever thou doest shall prosper. The
 “ Ungodly (as it is written) are not so, but are
 “ like

III. He shall not become gifted with the *Sword* of the *Spirit*, but as exercised in a Series of powerful Oppositions, and daring Insults, proceeded from the Fierceness and Malignity of a *diabolic Mars*, the Accuser of the Brethren, that distinguishing Species of *Rant* or *railing Accusation*, which in every Age is the sure Characteristic of the *filthy Dreamer*; Jude i. 9, 10. or as it may be from the *secret Counsel of the Wicked*, or the invenomed Arrogancy of slanderous Tongues; *Psalms* lxiv. and lxxiii.

Here let it be carefully noted, that however the *internal SOL* becomes fully revealed, but in Answerableness to the *solar Light* upon the *fourth Day*; Yet as in the Process of *Creation*, so likewise in the *Regeneration*, it is by Means of the *Light* shining in the *Darkness*, that we at first become capable of distinguishing *Good* and *Evil*, and whereby we are conducted thus Step by Step, from one Degree of Grace to another; for N. B. the *Light shineth in Darkness, but the Darkness comprehendeth it not*; John i. 5. that is to say, it is the *Light* spiritually that *maketh manifest*; Eph. v. 13. that convicts us of *Evil*, affords us clear Apprehensions, &c. whilst the Creature is unable to *comprehend* it, otherwise than by such its *own Manifestation*. — Again,

I. He shall not be entitled to a *divine Venus*, in Scripture called *Charity*, until with *Joseph* (as it may be) he withstand the Temptations, and becomes crucified to the *External*. — Neither,

II. To a *divine Mercury*, in the Gift of *Prophecy*, or of *Tongues*, until first the natural Volubility of the *Tongue*, that little Member, be inured to the Bridle:— *If any Man offend not in Word, the same is a perfect Man*; James iii. 2. Either,

III. Lastly, is that *PEACE* which was promised the faithful, to be given as the World giveth; *John* xiv. 27. or that *REST* (which is the same Thing); *Matt.* xi. 28. that was promised to the *Weary* and *heavy Laden*,

“ like the Chaff which the Wind driveth away ;
 “ therefore shall they not stand in the Judg-
 “ ment, or Sinners in the Congregation of the
 “ Righteous ;

THE

otherwise obtainable than through the Process of a *seven-fold* Gradation, as above.

Thus we read that *Ishmael* was a Mocker, and *Esau* a Persecutor ; and as then, “ he that was born after the *Flesh*, “ persecuted him that was born after the *Spirit*, even so it is now ; *Gal. iv. 29.* Whence it appears, that such the mysterious Workings, and Co-workings of all Things together, that so far as we embrace the present Opportunities of laying hold of a practical Religion, the *Evil* among Men shall be found entirely subservient to our Advancement in the *highest Good* ; as it is written, “ WE KNOW, that all “ Things work together for Good, to them that love God ; “ to them who are called *according to his Purpose* ;” *Rom. viii. 28.*

And whereas in all Kinds of Strifes, Contentions, or Emulations merely human, the Weaker must submit to the Stronger and more Powerful ; whilst the most Powerful of all do triumph at the greatest Hazard, and in the most imminent Dangers ; not so in the other Kind of Warfare ; for let the Faithful be assured for their Encouragement, that as steadily they persevere in a right *Faith* and *Resignation*, such the astonishing Wisdom of God, in having compassed the Waters with Bounds, it is impossible their *Enemies* should ever prevail against them ; or into whatsoever Straits or Difficulties they may fall, that ever they should be disconcerted, ashamed or confounded : † “ Let not mine Enemies triumph over me : Yea, let none that wait on thee “ be ashamed ;” *Psalms xxv. 2, 3.* For as with *Christ* upon Earth, it was impossible that the most subtil of the *Scribes* or *Pharisees* should ensnare him in his Words, because he knew

† Unless it be, for a Time, as a Trial of their Faith, in Order that in the Issue they may thereby have gained the greater Advantages.

THE *Name*, as above, consisteth of THREE distinct *Sounds*, or Modulations of the Voice; comprehending the whole Mystery of God in Trinity: So the *Alphabet* at large (as aforesaid)

is

knew their Thoughts and the Intention of their Minds in endeavouring so to do, even so it is with the *Redeemed* to this Day: They, in gradually obtaining a Victory over the *Beast*, and over his *Image*, and over his *Mark*, and over the *Number* of his Name; *Rev. xv. 2.* become enabled thereby to compass all his Thoughts, his Powers, and Possibilities of Action, as with a Span; being more intimately acquainted with every Motion and Operation of his Mind and Thoughts than himself: Whilst he that thus judgeth or discerneth is judged of no Man." *1 Cor. ii. 15.*

Thus the Faithful, as duly persevering in their several and respective Callings, may depend upon a *perpetuated Victory*, which at Length shall consist in nothing less than an *Overcoming of the World*:—"Whatsoever is born of God overcometh the World; and this is the Victory that overcometh the World, even our *Faith*;" *John v. 4.* Here is the being preserved above the *Waters*, and the alone Preservation that is possible:—Not that by a Perseverance in the Faith we become void of Affection, but as the seven-fold Movements of the bestial Affections, be subjected to the Economy of the Temporary, so as dying to the Temporary, by a due Perseverance in the Faith, we become swayed by the Movements of the ETERNAL HEAVENS.—And whereas *Interest* stands opposed to *Interest*; *Science*, to *Science*; *Sword*, to *Sword*, &c. in the Fall; not so among the Brethren of the *New Jerusalem State*; for here *Interest* corresponds with *Interest*; *Science*, with *Science*; *Zeal* corresponds with *Zeal*; and *Charity*, with *Charity*; and that by a Sympathy inviolable to all Eternity: *Testimony*, with *Testimony*; *Prophecy*, with *Prophecy*; unexempted indeed from a Diversity of Gifts; *1 Cor. xii.* but freed from the *Strife of Tongues*; *Psal. xxxi. 26.* the *External* being delivered from its Inordinacies by submitting to the *Internal Birth*; this the being swayed by the Movements of the *eternal Providence*, is that same which certain of our Moderns, called Enthusiasts, would be understood to mean by a being led and guided by the Spirit: Our being so guided is invisible

is proceeded from the *Alphabet divine*, comprehensive of the whole of that infinite Plurality of Sounds, that are, or can be uttered in the Heavenly Places.

HENCE,

visible and incomprehensible to the *Beast* in his unconverted State; yet, as certainly as the *Beast* in the Fall is floated and borne about by the undulatory Fluctuations of the bestial Affections, as upon the Waves of a troubled Sea, so certain it is, that the Vibrations, or undulatory Movements of the seven-fold Diversity of Affections which we experience in the new *Jerusalem* State, do correspond with the Movements of those *Waters which God hath established for ever and ever*; Psalm cxlviii. even the *Waters* that be above the Heavens; and in this Sense it is that the Elect are preserved as *in the Hollow of God's Hand*; Isa. xl. 12. that they are entitled to the Protection of the eternal Providence, in so much, as that according to the Letter of the Text, *the very Hairs of their Head are numbered*: For as instantly conducted by such secret Providence, they escape an Infinity of Contingencies and Fortuities whereunto the *Beast* is liable. * Thus *Esau* shall persecute *Jacob* (the called) to the Extent of that *Power* which is given him; yet the Conduct of *Israel* (the elected) shall no Man arraign his Path, being a Path which *no Fowl knoweth*, and which *the Vulture's Eye hath not seen*. — “ The Sinners in *Zion* are afraid, Fear-
“ fulness hath surprized the Hypocrites; Who among us
“ shall dwell with devouring Fire, who among us shall
“ dwell with everlasting Burnings? He that walketh righteously, and speaketh uprightly: He that despiseth the
“ Gain

* *That the external Man shall in any State be entirely exempted from Contingencies, or a Liableness to Accidents or Fortuities, may not be asserted; but as caught up into the Wheel of the eternal Providence, that any Kind of Fortuities shall destroy his Peace, or that ever he shall become so entangled in his own Conduct, or ensnared by the Subtilties of the Enemy, as to be reduced to the Necessity of speaking or acting Inconsistencies, or to the Necessity of speaking or acting ignobly or dishonorably, we may very safely deny, as being altogether impossible, in Case he be faithful in persevering to the End.*

HENCE, as the A, and the O, * the Beginning, and the Ending, do constitute the HIGHEST CHARACTER whereof we have any Knowledge; so neither were their *Figure* the Product

* Rev. i. 8.

“ Gain of Oppressors, and shaketh his Hands from holding
 “ of Bribes,” &c. *Isa.* xxxiii. 14, 15. “ He shall dwell on
 “ high, his Place of Defence shall be the MUNITION of
 “ Rocks. Bread shall be given him, and his Waters shall be
 “ sure; *Ver.* 16: Look upon ZION, the City of our So-
 “ lemnities; thine Eyes shall see JERUSALEM a quiet Ha-
 “ bitation;” *Ver.* 20.

Look now upon the Characteristicks of the *true Church militant*; *Rev.* xii. 1. How answerable to our Doctrine of the LIGHT, that central Irradiation the *eternal SOL*;—that the Woman should be *cloathed with the SUN*: And how answerable to the Tenor of our present Discourse, that she likewise should be described as having *the Moon under her Feet*! For the *Moon*, as thus mentioned, respects the *seventh* and last of the *planetary seven*, and is meant of the Moon and its Primary, *viz.* the *World*, and all *worldly Affections*. How answerable such Description, I say, to the correspondent Doctrine of a being *preserved above the Waters*, and of *overcoming the World*. “ These Things have
 “ I spoken unto you, that in me ye might have Peace: In
 “ the World ye shall have *Tribulation*, but be of good
 “ Cheer, I have overcome the World;” *John* xvi. 33.—And let the Reader be entreated to compare these the genuine Characteristicks of the *true Church militant*, with the opposite Characteristicks of the *mystical Babylon* (our nominal Christendom) *Rev.* xvii. She likewise we find discoursed under the Idea of a WOMAN: In Respect of her professing so avowedly the Name *Christ*, whilst ignorant of the *true summum bonum*, and even void of that FAITH which properly is *Faith* in the *evangelic Sense*: She is called the GREAT WHORE. And by Reason of the pernicious Effects of *spurious Doctrine*, the same is called the WINE of her FORNICATION, and wherewith the Inhabitants of the Earth in an universal Manner are made *drunk*. As dignified, supported, and upheld by the CIVIL POWER, she in this Sense doth sit upon the *scarlet coloured BEAST*, and in Re-
 spect

Product of Chance; but as thus occurring in sacred Writ, were appealed to in their Order, as importing and comprehending a Circle of ever beginning, but never ceasing Wonders. The

O

spect of a Pomp and Magnificence, merely superficial, she was seen to be arrayed in PURPLE and SCARLET Colour, &c. *Ver.* 10. In Respect of that *political Unanimity* in her Discipline and Economy, that is the Preservative of regular Societies, she is called the GREAT CITY; and in as much as that *sable*, yet *aspiring* Race, “that *separate ORDER OF MEN*,” † which we call *Clergy*, is that *Mouth and Wisdom, Tongue and Utterance* whereby the People and Nations so universally are swayed; she is that GREAT CITY which REIGNETH OVER the *Kings of the Earth*. The *seven-fold Constitution* of the Mind which hath Wisdom, is that sound Temperament of Constitution whereupon, as upon a *seven-fold Basis* † immoveable, she doth plan her enormous Systems of *Epicurianism*: *I sit a Queen, and am no Widow, and shall see no Sorrow*; *Rev.* xviii. 7. And in Respect of the Volubility, the communicative undulatory Movements of the Affections, the sublunary Vibrations and Fluctuations of all human Affairs, the *People, and Multitudes, and Nations, and Tongues*, in this Sense be the MANY WATERS upon which the *Whore* sitteth; *Ver.* 15. And lastly, in Respect of that universal *Confusion, Misunderstanding, and Diffension* in which she must at Length become inevitably caught and entangled as in her own Snare, and wherein her approaching Ruin, universal and final Desolation shall consist; she is most properly a *Babel* or BABYLON CONFUSION! ||

P. S. It should have been observed, that as instanced in the Case of *Job*, so also in that of *Nebuchadnezzar*; *Dan.* iv. 36. when having passed under the Discipline of the *seven-fold Process*, viz. the *seven Times* as above discoursed, according to the Scripture Admonition, *seek first the Kingdom, &c.* *Matt.* vi. 33. we are then admitted to the temperate Enjoyment of whatsoever the sublunary Gratifications;

we

† Dr. SMITH.

† *Seven Mountains*; *Ver.* 9.

|| *The Hebrew Word Babel, or Babylon, is strictly answerable to the English Word Confusion.*

O is a *Circle*; so the Mystery of God is a *Circle*: The O is a Figure, or Similitude of *Life Eternal*. “ I am he that liveth, and was dead; and “ behold I am alive forevermore.”

WHEN according to the Process of the seven-fold Generation, the *Purpose* of Deity becomes known and revealed in the Order of Creation,---- the six, as aforesaid, do play as in a *Circle*.

THE *Magnetism* of the WILL in *Saturn* is the *Alpha* of the Circle; *Sol* is the Center; *Saturn*, *Jupiter* and *Mars* in *Trinity*; *Venus*, *Mercury* and *Luna* in *Trinity*, || are the Circumference of all Things.-----Thus the O is a *Circle*, and the *Circle* is the Mystery of the CANDLE-STICK, which *Moses* was to make after the *Pattern* which was shewed him in the Mount: See *Exodus* xxv. from 31. to the End.

LET us here repeat, that *Luna* with its Primary in being, counted for the *Seventh*, is ever
T to

|| Mystically to be understood.

we either may *need* or *desire*, it being in such our State of Redemption only, that we ever become capable of any *right Enjoyment* even of the Word's Good: For hereby it is, that in the Words of our *learned Doctor*, we become capable of making a “ right Estimation of Objects, and of pursuing “ them severally with a Degree of Force commensurate to “ their respective Values;” it being altogether impossible that we should not *mis-value* and *over-value*, and of Consequence *mis-pursue* the Things of Time until having experimentally tasted and handled of the *Riches* of *Eternity*.

to be understood in a *two-fold* Sense: For first, as the seventh Form, it is *Saturn* sublimed into *Air* (or according to the Eternity an heavenly *Æther*) which being drawn by the powerful Attraction of the Fire, is the proper *Breath* thereof, and the Cause of its perpetual Shine.

BUT secondly, according to the Order of *Creation*, the *Seventh* is not only *Saturn* sublimed into *Air*, as the *Breath* of the Fire, but *Saturn* in a State of *reassuming* his former Magnetism: Such his State being that which constitutes all *animal Corporiety*.

THE *Corporiety* that thus commences, is not peculiar or distinct, *N. B.* from the *Seven* in the other Sense, otherwise than as it is an *Essence* proceeded from the whole of the *Seven* as a *Substratum* or *Body*; the Rest or Acquiescence of the whole, as being *that*, wherein the six do rejoice as in their proper House and Home. To instance this the two-fold Seventh in the Blood of an Animal:

THE Mechanism of the Lungs, how adapted to the destin'd Purpose! Here the *Air* issues forth from the Fire of the *animal Soul*, and is powerfully attracted in return, as the *Breath* of the Fire, and Support of its continual Burning. The *Air* thus originated from the *Magnetism* of
of

of the *first* Form in the Transmutation of the Fire, affordeth unto the Blood its *Tincture*, and vital expansive Motion; so from such the expansive Mobility and Fluidity of the Blood doth the *two-fold Seventh* arise, *viz.* First an *Æther*, or vital *Spirit* (by Physicians termed animal Spirits) and secondly, a shooting-forth into a *corpuscular Essentiality*. †

THAT the *Seventh* is however an Embracing and Laying hold of the *FIRST*, is that which we especially would observe. It is the Magnetism of Saturn in the Consumingness of the Fire, that draweth back the Air into itself; so likewise it is the reassumed Magnetism of the first Form that is the Cause of the corpuscular Essentiality in Luna.

As the *Beginning* and the *Ending* thus embrace each other, so the Movements of the seven Forms, whether of the eternal or temporary Nature, be *circular* throughout: Such be the Movements of the planetary Sphere; such the animal Œconomy in the Blood of the temporary Man; and such the Wheel of the Mind in the Renovation.

THUS the *Ingress* of the Unity into the First, in the Rest, or Acquiescence of the sabbatic State, is perpetual as the *Egress*, or issuing forth

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† The Beast that was and is not, even he is the Eighth, and is of the Seven; *Rev. xviii.*

from the Seventh, in a finished Display of Life, Liberty and Agency.

Now as touching the divine *Prescience*, it is easy to admit that as Creation commenced, it was perfectly foreknown, that in *six* Days should the Heavens and the Earth be finished, and that the *Seventh* should be blessed and sanctified.-----
 “ These are the Generations (saith *Moses*) of
 “ the Heavens and of the Earth ; *Ec. Gen. ii. 4.*
 “ and of every Plant of the Field before it was
 “ in the Earth ; and every Herb of the Field
 “ before it grew.” That the Purpose should have been generated in the Plants and Herbs of the Field before they were in the Earth, it is presumed hath been sufficiently explained, in that the whole was a *Contemporary*, and seven-fold Generation : But how oddly would it read, how incongruous to assert, that every Herb, or Tree, each Animal, or Insect, each Spire of Grass, was foreknown of Deity in a *limited* and *definite* Sense ; and especially as *Moses* hath been so particular in repeating at the Close of each several Operation, *God saw that it was good* ; i. e. was pleased and entertained at such Sight and Discoveries as were severally opened in their respective Order.

THE Greatness and Excellency, the all-comprehensive, all-perfect Omniscieny of Deity, is the Theme universal of the Prophets.

“ DOMINION

“ DOMINION and Fear are with him, he mak-
 “ eth Peace in high Places. Is there any Num-
 “ ber of his Armies? And upon whom doth
 “ not his Light arise? How then can Man;”
Ec. Job xxv. 4. “ Behold even to the Moon,
 “ and it shineth not; yea the Stars are not pure
 “ in his Sight.” These were the Words of *Bil-*
dad the Shukite. But saith *Job* in Reply, “ To
 “ whom hast thou uttered Words? And whose
 “ Spirit came from thee? Dead Things are
 “ formed from under the Waters, and the In-
 “ habitants thereof. Hell is naked before him,
 “ and Destruction hath no Covering. He stretch-
 “ eth out the North over the empty Space, and
 “ hangeth the Earth upon nothing. He bind-
 “ eth up the Waters in his thick Clouds, and
 “ the Cloud is not rent under them. He hold-
 “ eth back the Face of his Throne, and spread-
 “ eth his Cloud upon it. He hath compassed
 “ the Waters with Bounds, until Day and Night
 “ come to an End,” *Ec. Chap. xxvi.* Con-
 cluding, “ Lo these are but Parts of his Ways.”

C H A P. VI.

CREATION PARTICULARIZED.

“ **H**E hath compassed the Waters with
 “ Bounds, until Day and Night come to
 “ an End.”

Waters

Waters thus mentioned, are *Waters* in the great Sense; and that the *Waters* should be compassed with *Bounds*, how excellently comprehensive of the Scope of our present Discourse.

When the Earth was without Form, and void; and Darkness was upon the Face of the Deep, the Spirit of God (as it is written) did *move* upon the Face of the *Waters*. This the Moving of the *Will*, the abissal and unsearcheable *Will*, called the *Spirit* of God, was an ALPHA.

FIRST, As in the Beginning, the *Will* of the UNITY entered into the *Magnetism* of the first Form, viz. *Saturn*: The Deep, which was without Form, and void, became hardened and compacted into a various Kind of Essentiality, according to the *seven-fold* Properties of its former State; that is to say, the Earth, Air, and Sea of the elder World, which by a sad Disaster was become broken, darkened, and blended into one confused Mass; upon this the Moving of the *Fiat* in *Saturn*, did begin to assume a new Mode of Existence: For whereas all was Life and Spirituality, the unbroken Element of an all-transparent and chrystalline Fluidity, ere the Angels departed from their first Estate, but now in the *Alpha* of God's thus beginning to create, each Order of the antecedent Spirituality did begin to assume its destined Order in that lower Sphere

Sphere of a *materialized* and *divided* Condition, pre-purposed by the Creator.

UPON this the Moving of the *Fiat* in *Saturn*, the *Earth* and *Planets* became respectively drawn into their globular Form, whence the Void became clear; and when God said *let there be Light*, and *there was Light*, the same was a Glance of the *Eternal Light*; a certain *Brightness* of the Expanse, which it seems God called Day.---The Light being divided from the *Darkness*, *Ver. 4.* the Evening and the Morning were the first Day.

SECONDLY, the orbicular Motion becomes general throughout, and ere SOL was enkindled a Temperament was produced: The *Firmament* in the MIDST, *Ver. 6.* that should divide the *Waters* from the *Waters*, seems to have been mentioned as the *Center* of the planetary System; however the Fire was yet unenkindled (as the *Candlestick* with its *Branches*, three on each Side; and the SHAFT of the *Candlestick* is described, *Exodus xxv.* without any Mention of the Candle, or of the *Light* of the Candle): The *Waters*, *Ver. 6* and *7.* being *Waters* as yet meant in the great Sense, *viz* CHAOS or the Deep, because of its Fluidity ere compacted and adjusted by the creating *Fiat*: And as the *Light* was divided from the *Darkness* upon the first Day; so now the *Waters* are divided from the *Waters*, both of which Dividings according to the concealed
Meaning,

Meaning, bear a View to the *two-fold Trinity* of *Darkness* and *Light* as heretofore discoursed: The *Former* respects *Light* and *Darkness* simply, and the *Latter*, the seven-fold Generation of all animal and vegetable Substances; thus as the *Waters* were divided from the *Waters* upon the second Day, it should seem that here was the Original of *Male* and *Female*, for that all Distinction of Sexes consisteth in a certain Division of *Darkness* and *Light*, or of the *triune* State of the animal Fire, with the *Trinity* of its *Light*. ‡ The Evening and the Morning, *Ver.* 8. were the second Day.

THIRDLY, Whilst the Heavens revolve according to their annual and diurnal Motion, the Separation is continued, and the Temperament enhanced:----The Face of the Ground becomes dry, *Ver.* 9. and God called the dry Land Earth, and the Gathering together of the Waters, called he Sea, *Ver.* 10. As this the *third* Form becomes intense, the *fifth* begins its Dawn, whence Life is produced in the first Degree; for at this the first Conjunction of the *Martial* and *Venereal* Properties in the vegetable Kingdom: “ Let
 “ Earth bring forth Grass (said the Fiat of God)
 “ and the Herb yielding Seed after his Kind,
 “ and the Fruit Tree yielding Fruit after his
 “ Kind,

‡ This being a Mystery, an Explication whereof may not be attempted here,

“ Kind, whose Seed is in itself upon the Earth,
 “ and it was so.”---Thus the Evening and the
 Morning were the third Day.

FOURTHLY, That Candle, the *Day-Star* of our present sojourning, was lighted up in its Order upon the *fourth* Day; and saith *Moses*, *Ver. 6.* he made the *Stars* also ---How *indefinite* soever these the Words of the Text, it is by no Means probable that the Creation of the Fixedness of our nocturnal Splendor universally was co-temporary with that of the Sun; wherefore of the *Stars*, as thus mentioned, we understand the Branches of our *own Candlestick*, † the six primary *Opagues*. Yet *Stars* in the indefinite Sense may be likewise admitted, because whether co-temporary or not, the Order of their Birth was strictly the Order of the *fourth Form*, as was that of the *Sun*; wherefore properly mentioned at this the Close of the *fourth* Day.

FIFTHLY, Now higher Degrees of Life become generated. The Essentiality of *Venus* is Water, as aforesaid, originated from the Fire, in Conjunction with its Light: Here was a general bringing forth: “ Let the Waters bring forth
 “ abundantly the moving Creature that hath
 “ Life; and Fowl that may fly above the Earth,
 “ in the open Firmament of Heaven,” &c.

U

Ver.

† *Exodus xxv. 31.* to the End.

Ver. 20, 21. Thus the *Animal* succeeds to the *vegetable* Life. And the Evening and the Morning were the *fifth* Day.

SIXTHLY, When the *Purpose* became manifested in the higher Order of Animals upon the *sixth* Day, *then was the Time* when the HUMANITY should be revealed as before.

SEVENTHLY, And lastly, the *Seventh* was the *sabbatic State*, which I think must be allowed to have ceased with the Day. Thus the Waters were compassed with *Bounds* :-----But according to our Text, God compasseth the Waters with Bounds, until Day and Night come to an End.

C H A P. VII.

P R O V I D E N C E.

HOW incommunicably wonderful that *Harmony* so inviolably maintained in the Course of those the several Communications of God to Man, which we call *Scripture*.

As comparing our subsequent *Analysis* of the Affections with the *seven-fold Generation* of the
Heavens

Heavens and of the Earth, as particularized in the foregoing Chapter, behold we obviated the *Analogy*, which according to the *scriptural* and *prophetic* Acceptation of the Word, should subsist between *Waters* in the more literal, and *Waters* in the more mystical Sense, viz. WATERS as the Word occurs, *Gen.* i. 2. and WATERS in such Sense as already hath been touched upon in our subsequent Discourse, and particularly as the Word occurs, *Revel.* xvii. 15. viz. the *Bestial* Affections in Respect of their volluble and confused Variabilities under the Dominion of the *external Providence*.

THESE the Words of our Text may be taken in the *two-fold* Sense; for when Creation was finished, the WATERS, viz. *primitive Chaos*, were compassed with Bounds; but that the “*Waters* should be compassed with Bounds until *Day* and *Night* come to an End,” the absolute and unchangeable Validity of the Expressions may still be depended upon as descriptive and explanatory of the Manner in which *Deity* superintends the all-possible Variabilities of human Affairs.

IN having *willed* our Existence, God may still be affirmed to *will*, and to authorize all our Actions, whether *evil* or *good*: That there should have been a Possibility of *Evil*, we ascribe not

to the Will of God, but to the absolute *Necessity* and Possibility of the Thing itself. And in as much as God doth will to his Creatures the *Power* of chusing either the *Evil* or the *Good* for themselves, in this Sense doth he will the *Evil* of our Ways in common with the *Good*; and in as much as he hath willed the *Boundaries*, measured the *Quantities*, and circumscribed the *Spheres* of all possible *Evil* that ever should be brought into Existence, in his having so wonderfully adapted the *Means* to the *End*, all possible EVIL, the subservient *Means* of all possible GOOD: It is in this Sense that the absolute Validity of our former Assertion may be depended upon, *viz.* That the Power and Agency of the Creature is neither more nor less than the Power and Agency of God by the Creature. And in *what Sense* the *seven-fold Process* in the Generation of the Heavens and of the Earth, as compleated upon the seventh Day, was pre-purposed and foreknown of God; in *such Sense* were the TIMES of the World, *Dan. xii. 7.* and *Rev. xii. 14.* * pre-purposed and pre-ordinated likewise in the pre-determined *seven-fold Process* of the Regeneration.

FOR in as much as the *Will* of the Eternity became creatural in *Adam*, so the *Purpose* of God, in the Glorification of himself, was purposed in the

* *Acts xvii. 26.—i. 7, 3.—xix. 21.*

the *absolute free Agency* of the Creature ; seeing that as heretofore observed, such Purpose was purposed in the Name *Christ Jesus*. §

UNDERSTAND When Man was at first become generated (or created) in the Image of God, and after his Likeness, upon the sixth Day, he was properly a *Son of the Morning* ; was placed in absolute Dominion, but was incapable of maintaining his Sovereignty, because he HIMSELF had not been the *Creator* ; he was even ignorant of his own Existence, whence his *Being*, how *constituted*, what the *Extent* of his Powers and Prerogatives, what his *Relation* to God, or even to the temporary Universe ; and when departing from the *Trinity* of a divine Life into a more intimate Knowledge of himself, called the Knowledge of *Good* and *Evil*. In such the State of his *Alienation* from Good, it was the Will of the Creator that he should search and re-search the Extent of whatsoever there was to be known
or

§ Without Respect to our Dictionaries or Concordances, the Name CHRIST JESUS respects the two-fold Trinity of *Darkness* and *Light* ; for as the Word JESUS signifieth *Perfection* or *divine Blessedness*, the *Anointed* or *Saviour* ; so the Word CHRIST, in the Language of Nature, signifieth a *Champion* or *Warrior* ; and by Way of Eminency was ascribed to the Person of our Lord, in that HE was the Appointed to whom it should be given to *proclaim the acceptable Year of the Lord: Liberty to the Captives, and the Opening of the Prison to them that were bound* ; Isa. lx. 1. to break the Bonds, and according to *Peter*, to loose the Pains of Death, because it was not possible that he should be holden of it.

or discovered, whether of *Darkness* or *Light*, “ whether of Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth.” If it be asked in what Sense such the State of our Alienation from Good should so frequently be compared to a State of *Whoredom*, it is answered in brief, because the Trinity of *Saturn*, *Jupiter*, and *Mars*, in its Disunion with the Trinity of the paradisaical State, was fallen into the Embrace of the Bestial, *Venus*, *Mercury*, and *Luna*, viz. the *Water* and the *Blood* of the external Man; and in such Sense it is, that the Humanity in general, as aforesaid, so long as ignorant of the true *Summum Bonum*, and even destitute of the *saving FAITH*, is properly a *Chaos* **CONFUSION**; and as comparing the *seven-fold Process*, as instanced in the foregoing Chapter, in the Generation of the Heavens and of the Earth, with the *seven-fold Procedure* of God towards the Species in general, as touched upon already; *Acts* xvii. 26. the Analogy is rendered still more obvious; for as God willed the Glorification of himself in the absolute Free-Agency of the Creature, so this the *Chaos* or *Confusion* of our Minds was the Subject, or the Object, of his secondary Operation in the Course of our Redemption and Restoration in the Name **CHRIST JESUS**. And whereas *Adam*, as aforesaid, was incapable of maintaining the Dignity of his Station, because unexperienced in the Knowledge

Knowledge of both *Good* and *Evil*: Not so in the Regeneration, for here the FIAT of Deity is claimed by the Creature as its *proper Own*. For in as much as the *Creatural* was originated from the *unbeginning* WILL of the Eternity, as the genuine and legitimate *Offspring* thereof, so of Course it was entitled to an absolute, perfect, and entire Freedom of willing and acting as the self-willing, self-moving, self-generating Representative of God, § to whom all Things should be possible: And as now the Matter stands between the *unbeginning* and *creatural Will*, that we are unprepared and incapacitated to accept of the *Good* until having tasted of the *Mixture*; ¶ even such is the Relation subsisting between *God* and *Man* from the Beginning to the End of Time: For until the *Humanity* in general had ventured upon every Experiment, made every Discovery, tried all Extremes and all possible Means of Enjoyment that the TIMES did admit, it was unprepared to fall in with such an Expedient for Happiness as was proposed in the GOSPEL of a *Christ crucified*. †

THE self-willing, self-moving, self-generating *Energy* of the Will, as above, is that which in the Resignation is called its FAITH; but in as much as the Scriptures do admit of a Distinction between

§ See *Gen.* iii. 5 compared with *Ver.* 22.

¶ Viz. of *Good* and *Evil*.

† 1 *Cor.* i. 22. See the Chapter to the End.

tween *Faith* and *Works*, so it is meet that we distinguish the *Power* or Possibility of Action from the *Exercise* of such Power; the first we do therefore define to be its FAITH; as above; and the latter, viz. the Agency or *Exercise* of such Power, is that which we already have called, and is properly defined to be its FIAT. ‡ And in as much as the Trinity of *Saturn*, *Jupiter* and *Mars*; which in the creatural Essence is frequently called *Spirit*, ¶ in Answerableness to our *Sunday*, *Monday* and *Tuesday*, was espoused or covenanted in its *Faith* to the Trinity of its own proper Light, viz. the *Venus*, *Mercury* and *Luna* divine in Scripture called the BRIDE; || even so should that *Light*, which by Way of Eminency is called the *true Light*, John i. 9. become revealed in the Humanity at the Cutting or Dividing of a TIME. Who have Ears to hear let them hear, for in this Sense, and no other, were meant these the following and so extraordinary Sentences; *Dan.* ix. 27.

“ HE [the Messiah] shall confirm the Cove-
 “ nant with many for *one Week*, and in the
 “ MIDST of the Week he shall cause the Sa-
 “ crifice and Oblation to cease, and for the over-
 “ spreading of Abominations he shall make it
 “ desolate

‡ That present and immediate Choice or Volition of the Mind which is the *let it be* of all our Words and Actions.

¶ *Rev.* xxii. 17.

|| *Rev.* xxii. 17.

“ *desolate* even until the *Consumation*, and that
 “ determined shall be poured upon the Deso-
 “ late.”

THE *one Week*, as thus mentioned, is meant of a WEEK in the great Sense, *viz.* the TIMES of the World; and that the *Covenant* should be confirmed with MANY for *one Week*, refers to that general Reception which the Gospel at first met with among the Nations. And as the *Levitical* SACRIFICE and OBLATION did prefigure the *Reconciliation* § of the Soul in its voluntary Oblation, so the causing of the *Sacrifice* and *Oblation* to cease, was meant of the *Figure* as fulfilled in the Person of the *Messiah*; and that our CANDLESTICK mystically should have thus been re-illuminated in its Order upon the *Wednesday* of the World, † seems answerable, I think, to the Account which so repeatedly hath been given of the *Mystical* in Answerableness to the *planetary* SEVEN.

THE *Over-spreading of the ABOMINATION which maketh DESOLATE*, the Mention whereof doth so frequently occur, and as particularly referred to by our Lord, ‡ is the ABOMINATION of the succeeding *Time, Times*, and an *Half*, during the
 X Continuation

§ *Viz.* the Espousal or Re-illumination of the Soul in its being reconciled or conformed to the unbeginning Will.

† The fourth Millennium.

‡ *Matt.* xxiv. 15. *Mark.* xiii. 14. and *Luke* xxi. 20.

Continuation whereof, the mystical *Babylon*, in the Character of *Whore*, should exercise the Abominations of her Desolation without Controul: For how abstruse and inexplicable soever the genuine Interpretation of the *Time*, *Times*, and an *Half* may hitherto have been, be it now proclaimed in the Ears of *all People*, That the *Time*, *Times*, and an *Half*, do respect the Completion of the *Week*, viz. the WEEK of the World.

THAT Quantity or Portion of Time that should be answerable to a *Day*, is called a TIME: Such a Quantity or Portion of Time, as should be answerable to *two Days*, could not properly have been called a *Time*, it is therefore called *Times*; for *albeit* the Words were to be *closed up and sealed until the TIME of the End*, Ver. 9. it is therefore (such the Appointment of God) that this was the Mode of Expression in the Stead of its having been otherwise Expressed *three Times and an Half*; for as the *Sacrifice and Oblation* was to have ceased at the dividing of a TIME, even so the *Time*, *Times*, and an *Half*; do respect the COMPLETION of the *Week*, viz. the WEEK of the *World*.

YET we may not omit to observe, that the Word *Time*, though indeed it may refer to a punctual Fulfilling in Point of Time, to an *Year*, a *Month*, a *Day*, or even to an *Hour*; yet according to the Opening and Manifestation of the

the *Time*, it refers to a certain Gradation ; to such a certain and peculiar *Revelation* or *Administration* as may admit of a gradual Opening.

AND here asking Leave to digress a little, the Word *Babylon* is formed of *Babel*, the Name of the *Tower*, Gen. xi. 9. What is thus recorded, as the subject Matter of the said eleventh Chapter, is a genuine Representation of *real Fact*, even though the Transaction in the historical Sense were discredited as being too extraordinary to be accounted of as probable ; for however we reject the Notion of a distant or *absent Heaven*, yet the Progress of the Soul towards the *spiritual Canaan*, or *New Jerusalem State*, is very aptly and significantly compared to an *Ascending* ; it is thus discoursed in Scripture, and even those who in the present Life may have experienced the *sabbatic State*, in contemplating Futurity, can but hardly divest themselves of the popular Notion of *ascending* at the Decease of the Body.

THE Unanimity of the *whole Earth*, Ver. 1. in agreeing to *aspire* towards *Heaven*, how excellently representative of those cordial and deliberate Resolves which all Men do form, after some Sort or another, to *aspire* towards *Happiness* ! But that the Unanimity should have become broken in the carrying on of the Work, could it be possible that History should have transmit-

ted to us a more lively and exact Representation of the Issue and Tendency of all possible Ways, and of every Expedient that can be thought upon short of the *one only* MEANS, the *cordial* and *voluntary* OBLATION and SACRIFICE.

WE can unanimously agree universally in *aspiring* after *Happiness*, but in the Course of our endeavouring to obtain, fall into a *Multiplicity* and *Variety*; an unintelligible and confused Diversity of clashing and disagreeing Opinions.

WHAT is thus recorded of the *Tower* (in short) was a Fact, which in the Wisdom of God was meant as a *Figure*, or typical Representation of that Relation which was appointed to subsist between the *Humanity as fallen* (in the General) and its true SUMMUM BONUM: Namely, that our *ultimate Beatitude*, which consisteth not in a *Lo here*, or *Lo there*, and as it is written, *cometh not by Observation*, is altogether unattainable by the FIAT, or *Let it be*, of the *Climber*, John x. 1. For whensoever the Word *Babylon* occurs in the Prophecy of the Scriptures, whether of the Old or New-Testament, it respects not a People or Nation distinctly and individually, but our FALLEN ESTATE in the General, as propensed to adventure for its *Happiness*, by adventuring, as heretofore observed, upon all possible Extremes: For however the City or Province of the ancient

“ *Babylon*

“ *Babylon, the Glory of the Chaldees Excellency,*” *Isa. xiii.* is particularized by the *ancient Prophets*; it is thus particularized, no otherwise than as being the *Diadem* of Nations, in Respect of her Eminency, and Superiority in the *Abundance of her Delicacies*, her magnificent and multiplied Diversities of an *arrogated Wisdom* and *sensual Enjoyment*, *Rev. xviii.* compared with *Isa. iv. 7.*

IN this Respect it was, that according to the *Prophecy of the Scriptures*, and in the universally correspondent Sense of the *Illuminati* of every Age, she was the divinely appointed *Type* of our *mystical Babylon*, the ANTICHRISTIANISM-GENERAL of these our *last Times*, so eminently distinguishable for the *Abundance of her Delicacies*: And in Respect of the Propriety of the Appellation WHORE, which I think is not ascribed to the ancient *Babylon*, let it here be considered, that as the Trinity of the *Spirit* † became actually re-united with Trinity of its *Light*, in the Intermediation of the *Messiah*, so, the Offers of Grace ‡ being universally extended, the *Covenant* was confirmed with many, as by the Words of the Text; yet as the SACRIFICE and the OBLATION (however as an Ordinance, the Figure was caused to cease) was that *Stone*
of

† *John v. 6. Rev. xxii. 17.*

‡ *The Spirit and the Bride say, come. And let him that heareth, say, come; Rev. xxii. 17.*

of *stumbling* and *Rock of Offence* which could not be removed; so the PRIMITIVE CHURCH, however retaining the *Form* of her Godliness, conducted not long in the Capacity of *Virgin*; but of Course did relapse into the Extremities and Inordinacies of the *Bestial Affections*: And that the Trinity of SPIRIT should have been thus captivated again by the elementary Dominion, viz. the *Water* and the *Blood* of external Men, how excellently adapted, and highly significant, the Appellation WHORE!

To proceed, the Word TIME, however referring (I say) to a punctual Consumation in Point of *Time*, yet according to the prophetical Sense of the Word, is nevertheless to be considered according to the gradual fulfilling of our *Measure*. The Abomination that maketh desolate must fulfil its Measure, ere “that which” “is determined be poured upon the Desolate.” Such Fulfilling must consist in our having pranced (as aforesaid) upon every Extreme that the Possibility of Things do admit; in our having wantoned at large in all Manner of *Indulgencies*, under that excellent *Salvo*, the popular Notion of an *imputative Righteousness*. But Lo the CAPITAL LETTERS which were seen in the Vision to have been written upon the *Front* of the *Whore*, are at length become *revealed* in visible and legible Characters:

M-Y-S-T-E-R-Y

MYSTERY BABYLON.

“ I saw the Woman (saith the beloved Prophet) drunken with the Blood of *Saints*, and
 “ with the Blood of the *Martyrs* of *Jesus*; and
 “ when I saw her I *wondered* with great Admi-
 “ ration, *Ver. 6.* And the Angel said wherefore
 “ didst thou marvel? I will shew thee the Mys-
 “ tery of the WOMAN, and of the BEAST that
 “ carrieth her, *Ver. 7.* The *Beast* that thou
 “ sawest *was*, and *is not*, and shall ascend out
 “ of the Bottomless Pit, and go into Perdition;
 “ and they that dwell on the Earth shall *wonder*,
 “ whose Names were not written in the Book
 “ of Life from the *Foundation* || of the World,
 “ when they behold the *Beast* that *was*, and is
 “ *not*, and *yet is.*” *Ver. 8.*

WONDER, well we may, for while the
Whore is fulfilling the *Measure* of her Iniquities,
 lo the *Week* of the World is expiring; for ac-
 cording to the *Hour* and *Minute* of the DAY
 wherein the Humanity did first claim its Exis-
 tence, doth the *secondary* FIAT take hold upon the
 ENDS of the Earth.

“ HAST

|| Here note that the *Foundation* of the World is meant
 of the *Times* preceeding the Revelation of the MYSTERY.

“ HAST thou commanded the Morning since
 “ thy Days, and caused the *Day-Spring* to know
 “ its place, that it might *take hold on the Ends of*
 “ *the Earth*, in order that the Wicked may be
 “ shaken out of it?” *Job xxxviii. 12, 13, 14.*

! The
 redeeming *Fiat*, I say, in the Name CHRIST
 JESUS, Taketh hold upon the *Ends of the Earth*,

Who have Ears to hear let them hear! For
 the *mystical WEEK* is compleating its destined
 Circle, “ it is turned as Clay to the Seal;
 “ from the Wicked† their *Light* is withholden,
 “ they stand as a Garment.”

God’s *purpose* in the Creation (we repeat it
 again) was his Purpose of being glorified in the
absolute Free-Agency of the Creatures, of Man in
 particular, the Power and Energy of the *crea-*
tural Will, as the *Possibility* of Action we have
 defined to be its FAITH; and the Agency or
 Exercise of such Power, we have declared to be
 its FIAT. It was the *Will* and the *Fiat* of Deity
 that *willed* and *caused* our Creation, and that
willeth the Perpetuity of such Creation, by the
 Means of a Procreation, and as in this Sense

prior

† Where is the Promise of coming? (say they) For since
 the Fathers fell asleep all Things continue as they were from
 the Beginning of the Creation, 2 Peter iii. 4.

prior to the Agency of Creatures, such the *Agency of the Creatures of Man* in particular, we therefore declare to be the *Agency of God*, by the Means of a *secondary FIAT*. And whereas *Adam* the first maintained not his Sovereignty over *Death* and *Hell*, as well as over the *Dominion* of the perishable World, because he had not been counselled, or in any ways had presided over the *Formation of the World*, NOT SO in the Regeneration (I repeat it again) for by Means of the *secondary Fiat*, viz. the *Agency of the Creatures*, it is, that the *Restoration* or *Restitution of all Things* shall be effected, Matt. xii. 11. Acts iii. 21.

THE *Wo* of our present *Curse* consisteth in a *Distemperature*, § the Distemperature of Seasons, as well as the Distemperature of the Will and Affections; for of *Day* and *Night* (as hereafter may appear more at large) by the Words of our Text was meant the *Imperfections* and *Vicissitudes* in general of all human Affairs, and by the *creatural Fiat* (I say) must the whole of these our present Vicissitudes be brought to an END.

WHEN the Humanity was fallen it was then become sensible of the *Evil*; and of being delivered from the Evil, the *Oblation* and *Sacrifice*
Y whereof

§ The Want of such a due Equiponderancy in the *sevenfold* State of the creatural Will, as hitherto we have called a Temperament.

whereof the Ceremonial were no more than a Figure, *viz.* the voluntary Oblation of the FAITH and FIAT of the *creatural* to the *unbeginning* WILL, were the alone possible Means. For let us diligently observe, that so far as the *Faithful* of the former Administration were *spiritually faithful* in the Oblation and Sacrifice, they did really partake of that *spiritual Rock which followed them*, or of that Preservation above the *Waters*, *viz.* the Evils and Vicissitudes of the temporary State which was promised in the Intermediation of the future *Messiah*. § By the *Eye of Faith* could they anticipate the Promises, and even could prophecy of the TIMES *before appointed*, † as far as to the Fulfilling of the *Fullness of the Times* upon the *Friday of the World*. † They did really partake (I say) and yet they did partake of but the *Time* and *Times* that should preceed the *dividing of their Week*, in Answerableness to the Trinity

§ That our Saviour had a personal Existence in Heaven, before the Incarnation, is (depend upon it) an absurd and groundless *Chimera*.

† *Acts* xvii. 26.

† The same is that which according to the universally correspondent Sense of all the Prophets, is that great and terrible DAY of the LORD. *Alas, for that Day is great, so that none is like unto it: It is even the Time of Jacob's Trouble, but he shall be delivered out of it.* Jer. xxx. 7. Joel ii. 11. Mal. iv. 5. Isa. ii. 12. and xiii. 6. Joel i. 15. Zeph. i. 7. Joel ii. 1. Jer. xlvi. 10. Ezek. xiii. 5. and xxx. 3. Joel iii. 14, 15. Ob. xv. Zeph. i. 7. Acts ii. 20. Jude i. 6. 2 Peter iii. 10. Rev. vi. 17. 1 Cor. v. 5. 2 Cor. i. 14. 1 Thess. v. 2. &c. too tedious to recite.

Trinity of SPIRIT (*Saturn, Jupiter, and Mars*) which however in its FAITH *espoused*, could not as yet become *actually united with the Trinity of its Light*, called the *Promise of the Father*, Acts i. 4.

DAVID was a Type of the *Messiah* in the Character of KING, he willed the Conquest over *Death and Hell* as is instanced by *Peter*, Acts ii. but could not effect such Conquest in himself, the *Time* being not yet come; nevertheless he knowing the Purpose of God in the Name *Christ Jesus*, saith, “Therefore did my Heart rejoice, “ and my Tongue was glad; moreover also my “Flesh shall rest in Hope,” Acts ii. 26. The Ceremony of *Water Baptism* was a Figure of the *saving Baptism*, Rom. vi. 3, 4, 5. that is to say, of our *Baptism* spiritually into the CHAOS of the Mind; and in brief, it was the FAITH and FEAT of the creatural Will, that by Way of a voluntary *Oblation*, did effect the Confirmation of the Covenant in the Name of a *Christ*: By its *Baptism*, (I say) into DEATH and HELL, || in the Name of a CHRIST or *Champion*, seeing that by the Virtue of such *Baptism* the Trinity of *Spirit* became reconciled or reunited with the Trinity of its *Light* in the Name CHRIST JESUS.

Y 2

OBSERVE

|| The Trinity of the Soul, in its unredeemed State, at the Decease of the Body, is its HELL: But in Union with the bestial Affections, *viz.* the Water and the Blood of the external Man, it is called DEATH; and in this Sense compared to the *Waters* of primitive *Chaos*.

OBSERVE now, that such the Intermediation was effected at the dividing of a TIME; and moreover, was finished upon the Eve of the *sixth Day*; here the Covenant was confirmed with many, but according to the Letter of the Text, the succeeding *Time* and *Times*, by the over-spreading of Abominations, should be made desolate even until the Consumation, *and that determined should be poured upon the Desolate*. Query, What shall we understand by the *Consumation*? It is answered, the *Completion of the Week*, as before, for as *Adam* the first was created upon the Eve of the *sixth Day*, even such is the bringing to the Birth of a *Man Child*; (I say a MAN CHILD) in whom shall be fulfilled those the CAPITAL PROPHECIES both of the Old and New-Testament, which by many † have been considered as hitherto unfulfilled. § Who have Ears to hear, let them hear, for *many shall be purified and made white, and tried, but the Wicked shall do wickedly, and none of the Wicked shall understand, but the Wise shall understand*, Dan. xii. 10.

C H A P.

† The Jews in particular.

§ And particularly *Isa. ix. 2. and Isa. lxvi. 7. to the End. And she brought forth a Man Child, who was to rule all Nations with a Rod of Iron*, Rev. xii. 5.

C H A P VIII.

The Prescience of Deity considered in the Works of Creation and Providence, in Order to a more full Explication of the Scripture Prophecies concerning the bringing forth of a MAN CHILD.

WE have formerly touched (though but lightly) upon that *Distinction* which we find ourselves capable of considering between PERCEPTION and INTELLECTION: With all possible Diligence let us now re-consider *such* Distinction as fundamentally as for the present it may be permitted us so to do. And whereas we have just been distinguishing the *Power* of the Will, from the *Agency* or Exercise of such Power, this our Mode of Distinction is *valid* upon the present Occasion.

WE have heretofore represented the CREATOR as making such Discoveries, Day by Day, in the Process of the Creation, as were the Matter of present Entertainment: Let us remember, that as heretofore intimated, all *animal Sensation*, as might be particularized in the *five Senses*, becomes generated or produced according to the Order and Process of the *mystical Seven*: It is hence that we may become led into right Apprehensions concerning our proposed *Distinction*.

ERE

ERE Creation commenced, the *Will* of the Eternity was conscious of its *Power* to create. Such the *Energy* of the unbeginning Will, as the Power and Possibility of acting, may not be called its FAITH; § it is the MAGIA of God.--- Now we cannot but ascribe to the *Magia*, an IDEA concerning what should be created; and of the Issue and Tendency general of the whole. Here then is originally that *Distinction*. This the *preconceived Idea* of the divine Mind, was merely an *Idea* without Life, or Substantiality. It was God's Knowledge of the *Possibility* concerning what might be created, before his *Fiat* or *Let it be* was entered upon the Execution of the preconceived Undertaking; but when God had said "Let there be Light, and there was "Light, God saw that it was good:" *Gen. i. 4.* Here was an actual *perceiving*. The first (I say) was merely an *Idea* in the Abstract; but when God had seen *every Thing that he had made, and behold it was very good*, *Gen. i. 31.* his former *Intelleſtion*, and present *Perception* was then become so far united. His having known the Creation in *Idea*, is very rightly distinguished from his knowing it *visibly, palpably* and *substantially*. Even such therefore is the Distinction which it concerns us to make between *Perception* and *Intelleſtion* in every Sense. The *Creatural* is originated

§ Seeing that the Word *Faith* is expressive of our Subordinacy and Dependency as Creatures.

ginated from the *unbeginning Will*; and as afore-said, its *Reason* is the *Eye* of its Perceptibility: And as the unbeginning Will hath a Power of *imagining* and *preconceiving* in the Abstract; even so is the creatural Will intitled to a similar and correspondent Power; as of “ making an unlimited Variety of Associations and Combinations of Ideas in the Abstract; so of reflecting upon, or of considering and contemplating its own Actions.” † And as of preconceiving, imagining, and predetermining *Things future*; so also of retrospecting, remembering, or reconsidering *Things past*. When speaking of the unbeginning Will, this the *Eye* of the Mind is called the EYE of *Eternity*, wherein the Possibility of all Things were known before the Beings themselves were brought into an actual Existence, but when speaking of the Creatural in the State of its Resignation to the unbeginning *Will*, the same is called the EYE of its *Faith*; and in respect of its Power of contemplating Futurity, it is the *Evidence of Things not seen*; Heb. xi. 1. so when speaking of the *Beast*, it is that mighty and distinguishing Attribute, REASON.

Now it is altogether manifest in the Openings of the *Mystery*, that in what Sense the *Faith* of the Will is distinguishable from its *Fiat*; even such is the Difference which we find ourselves

† See Page 130.

felves capable of considering between its *Reason* and *Perception*.

ERE Creation commenced there was a Capacity in the divine Mind, of beholding the Creatures in *Futuro*, beholding them in *Idea* : Even so we find a Capacity in the creatural Will of anticipating Futurity. We can imagine of *eating, drinking, walking, speaking, seeing, hearing, and enjoying* in the Abstract. The anticipating Idea is merely an *Idea* ; it is our antecedent *Fitness* or *Capacity* to enjoy ; it is the latent Possibility ; and when actually we enjoy, it is then that such the *anticipating Idea* becomes exercised and made acquainted with its latent Capacities.

THUS for Instance, the Painter shall imagine his Picture in the Abstract by the EYE of his *Reason*, and when the Picture is compleated, he then beholdeth it essentially with the EYE of his Body : It is the same *Reason* that is exercised still. The preconceived Imagination was the latent Possibility of an actual and sensible Perception ; as the innate Power of the Will is its latent Possibility of Action.

We can exercise *Reason* in the Abstract, yet when viewing a Picture, attending to a Lecture, or reading a Poem, our *Reason* then co-operates ;
for

for without the antecedent Capacity of perceiving, there could be no such a Thing as *Preception* at all. And whereas the Act of comparing, and the Power of imagining, the one called *Judgment*, and the other *Wit* (in our ordinary Way of speaking) are considered as being in some Sense distinguishable each from the other; it is true, they are distinguishable, just as one Man shall exercise his *Reason* in poring and plodding upon the Ideas of other Men, in viewing, comparing and adjusting *Things past*; whilst another shall exercise his *Reason* in measuring and scanning *Futurity*; in making new Combinations of Ideas; projecting and designing what *shall be*, rather than what may already *have been*: The former may be called an Exercise of the *Memory*, and the latter of the *Invention*; the one is best qualified as an *Author*, and the other as *Critick*; and spiritually, the one is a *Prophet*, and the other is a *Judge and Counsellor in Israel*.

And now as touching the *Fore-knowing* and *All-knowing*; the PRESCIENCE, and OMNISCIENCE of Diety, such as the *consciousness* of the WOMAN, * in her Endeavours to distract us herein; it seems to be at Length expedient that we pray of the divine Condescension, certain clear and satisfactory Apprehensions of the *Real Truth*.

Z

How

* The Mother of Harlots and Abominations of the Earth.
Rev. xvii. 5.

How impossible that we should proceed to discourse of a *Science* or OMNISCIENCE in GOD any otherwise than comparatively with such a *Science* as we experience in ourselves !

IN proposing to exhibit any curious Piece of Workmanship, an artificial Representation of the *planetary Heavens*, for Instance, † a Man must first pre-conceive the Possibility in the Abstract ; the pre-conceived Idea, being that without which a Will or Intention to perform, could by no Means effect the Work. The *pre-conceived* Imagination is pleasurable, it is true : It is the EYE of my *Will* to perform : And wherefore it is pleasurable ? It is answered, because it is my Knowledge of the *Possibility*, added to my Consciousness of a POWER to introduce the Possibility into an *actual, sensible* and *perceptible* Existence. I am pleased in the Process of the Work ; but my Pleasure is incompleat until my Work be compleated, and then it consisteth in an *actual Enjoyment*.-----The pre-conceived Imagination which was merely an *Idea*, is now become a *Monument* of my POWER. It is the *Creature* of my Mind, or it is a *palpable* and *visible* Manifestation, or Proof, that I had really a *Power* of thus performing my Will.---And now if one may be allowed to make Comparisons,

The

† Alluding to a Modern Invention, a curiously adapted Piece of Clock-work, called an Orrery.

The Heavens do declare the Glory of God, and the Firmament sheweth his handy Work. * Psalms xix. 1. It is a Matter of Rejoicing to the divine Mind, to behold in the *Sun, Moon* and *Stars* a Monument of his own POWER,----- For as the *Heavens* do declare the Glory of God, so the *Firmament* sheweth his handy Work: And if marvelous indeed, that an orderly Arraignment, and regular Motions, should thus have been given to *inanimate Matter*, how much more wonderful that those stated and regular Movements should be *animated* in the *Brute Creation*! The Flocks and the Herds of the Field have an abstract Reason, a Capacity of *remembering, comparing, and imagining*, as well as an immediate and co-operative *Perception*. And even as the unbeginning *MAGIA* of God, the *Supreme Reason* doth continually operate in the Circle of the mystical Seven; so the *ANIMAMUNDI*, which is the *Reason* of Brutes, in common with the earthly Man, doth perpetually operate in these, according to the seven-fold Movements of the *bestial Affections*. And I say, if the SUPREME MIND be entertained, or rejoiced, in beholding the Sun, Moon and Stars as a *Monument* or Manifestation of creative Power,

Z 2

how

* Here, by *Heavens* the Psalmist must have meant the ETERNAL HEAVENS, and by the *Firmament* the EXTERNAL, or as heretofore the *temporary Astrum*.

how much greater Entertainment to read the *more* manifold Acknowledgments of the Animal and Insect Race! *Day unto Day uttereth Speech, and Night unto Night sheweth Knowledge,* Ver. 2. For of these, how plural soever in Specie, or subdivided into various Societies, an absolute *Freedom of Will* is claimed by every Individual. The *Gnat* as well as the *Cammel* hath its several and peculiar *Character*, its distinguishing Capacity and Qualifications, so also its particular Series of *Adventures*, *Prosperities* and *Adversities*; and that same Providence which presideth over our Actions, presideth over *theirs* in common with *ours*;---less liable are *they* than *we* by far, either to the Errors in Judgment, or to the Inordinacies of vile and disorderly Affections. Such Creatures are *we Men*, we are often inclined to hold forth to the World that this or the other Thing *is so* because willingly we would that it *should be so*. *The Tabernacles of Robbers do prosper, and they that mock God are secure into whose Hand he bringeth abundantly.* Job. xii. 6.

But ask now the Beasts, and they shall teach thee; the Fowls of the Air, and they shall tell thee.

Or speak to the Earth and it shall teach thee, and the Fishes of the Sea shall declare unto thee, &c. Ver. 9, 10.

Who

Who knoweth not in all these, that the Hand of the Lord hath wrought this?

In whose Hand is the Soul of every living Thing, and Breath of all Mankind?

Doth not the Ear try Words, and the Mouth taste its Meat? Ver. 11.

With the Antient is there Wisdom? With the Antient of every predestinarian Divine (so called) is their Wisdom? Or in Length of Days shall one always be sure to meet with an understanding Heart? Ver. 12.

FOR the Encouragement of Laity, one may venture however, to repeat that there never was a *Finding* without a previous *Seeking*, or a *Knowing* without an antecedent *Suspence*, or ever can be, the *One* being necessarily subservient to the *Other*. And admit that whole Societies of People may have *Stumbled*,---*have these stumbled that they should fall? God forbid*, for however there may have been *many* who have not obtained, yet the *Election* hath obtained, and *shall obtain*, Rom. xi.

THESE our national Debates be of very high Consequence. The *TIME* of a *first Revelation* is now at Hand; and whensoever it pleaseth the divine Condescension to make manifest the *Truth*, how happy the Individuals to whom it shall

shall be given to prize that Truth!

WE consider the *Providence* of God in a two-fold Respect. *First.* It is by Means of the *external* Providence that the *Waters are compassed with Bounds*; whilst by the Movements of a *Wheel as it were in the Middle of a Wheel*, it is that, *secondly* the *Day and the Night* of our temporary State shall at Length be brought to an End. And Query, what did God fore-know, or fore-ordain of the *Brute Creation*? It is answered, he *fore-knew* and *fore-ordained* the Perpetuity of each several Species according to their Kind by natural Generation; their several Ranks and Degrees; their Powers, Properties and Qualities; their mutual Dependancies each upon another, and general Subserviency to Man.---- How did God thus fore-know the Condition of Brutes? It is answered, the Condition of Brutes could not have been thus fore-known in

definite

definite Sense ; [The infinite God doth delight in his Infinity] and was therefore pre-conceived in *Idea* and in *Power* ; was fore-known in the *MAGIA* ; was fore-known (that is to say) *potentially*, or *magically*, as a Man may pre-conceive the Possibility of Flowers or Fruit whilst the Plant is but in Embrio.

COULD not Deity have pre-conceived thus *potentially* every Animal or Insect that ever was produced : It is acknowledged they could never have had an Existance ; and yet how preposterous to imagine, that before the Commencement of Creation, the Pluralities and Diversities of all living Creatures were fore-known in a definite Sense. But supposing it were even admitted, that both the *Genus* and the *Species* were fore-known, and not only so, but the certain and precise *Number* of whatsoever ANIMALS or INSECTS should exist from the Beginning to the End of Time. To what End or Purpose doth God create ? It is answered, in general Terms, that the *Creatures* might enjoy the Pleasures of Life ; and that he, the CREATOR might be glorified in our Actions.*

EVERY Life consisteth in a peculiarity of *Will*. Take away the Will from the most contemptible or insignificant Animal that breathes, and you take away its Life ; and however one may govern

* See the civ *Psalms*.

govern or restrain his Actions, it is impossible to restrain the Willings and Chusings of its Thoughts: So that in whatsoever Degree the Creatures do enjoy the Pleasures of Life, such Enjoyment must essentially consist in the Enjoyment of Liberty; and so far as it be possible that God should *rejoice in his Works*, Psalm civ. 31. or that Diety should be entertained or delighted in our Actions, the Possibility must be accounted for in like Manner. Hence to imagine that God should foreknow the daily or hourly Adventures, the particular Successes or Misfortunes of the Wasp, or a Butterfly, is a Thought too preposterous to be called a Thought;----and does the *Presbyterian Divine* ask wherefore? It is answered conclusively and finally, because it is IMPOSSIBLE. God hath compassed all our Thoughts, Words and Actions with *Bounds*, and the Issue and Tendancy thereof are fore-known in a *magical* Manner; but that the present Volition or Choice, the immediate Vibrations and Fluctuations of the Mind, whether of *Man* or *Beast*, should have been fore-known or fore-ordained in the definite Sense, is an absolute *Impossibility with God*: Was it really possible that thus he should foreknow, here would be the Possibility of an *End* to all Manner of *Suspence*; and of Consequence an *End* to whatsoever is Matter of reciprocal Joy and Entertainment

Entertainment between God and Creatures, to what Purpose should even the *Wasp* or *the Butterfly* have been gifted with a Will and Affections, an abstract *Reason* and correspondent *Perceptions* in common with Men, but that they might glorify their Creator in the *Novelty of their Actions*? I am altogether incapable of entertaining mine Acquaintance, unless in either Words or Actions; I exhibit somewhat now: And wherein can it be supposed that Deity is entertained or delighted in the Agency of the Creatures, if not in the free Spirations of an instantaneous Volition. We omit to contend about the absolute Fore-knowledge of God, in respect of the particular Adventures of a *Fly*, or an *Humming-Bird*; or do the *Ambassadors* of Christ ever find it in their Way to hold Synods or Councils upon the absolute Prescience of Deity, in the Agency of the *Celestial Powers*: And wherefore (be it the Subject of deliberate Enquiry) that such *Prescience* should so warmly have been debated, thus solely on the Behalf of *miserable Sinners*?

He maketh his Angels Spirits, his Ministers a flaming Fire, Psalms civ. 4. Again, the *Earth*, and the *Sea*, and the creeping Things innumerable being taken into Consideration. “ There go the Ships, *Ver.* 26; there is that Leviathan whom thou hast caused to play therein:

A a

“ These

“ These wait upon thee, that thou mayest give
 “ them their Meat in due Season: That thou
 “ givest them they gather; thou openest thine
 “ Hand; they are filled with Good; thou hid-
 “ est thy Face; they are troubleed; thou takest
 “ away their Breath; they die, and return un-
 “ to their Dust: Thou sendest forth thy Spirit;
 “ they are created; thou renewest the Face of
 “ the Earth.”

God foreknoweth all Things potentially, and
 as the *Angels* and *Spirits* in HEAVEN, so the
Birds and *Beasts*, and *creeping Things* upon
 EARTH, be exempted from Distresses and
 Anxieties concerning the absolute *Decrees* of
 God, or the *Execution* of his *Decrees*: For as the
 unbeginning MAGIA of the *Eternity* becomes
 creatural in the Former, so the *Temporary* MA-
 GIA * doth regularly operate in the Latter:

And

* The same is meant here, which we have heretofore
 called the WILL of God's *Unity*, or WILL of the
Eternity: We now make use of the Word MAGIA,
 because more significant, for hereby is meant the un-
 beginning Will, not only as a *first Cause*, but as *conscious*
of its Power, and as beholding in Idea the *Possibilities* of
 future Things.. In this Sense it is the EYE of God's *Won-*
ders, or the Eye of the *Eternity*: It cannot thus behold the
 Possibilities of future Things in the *definite Sense*, because
 itself is eternal, unbeginning and never ending; it there-
 fore beholdeth them *potentially*, or *magically*.

Furthermore, by the *temporary Magia*, we would be un-
 derstood to mean the ANIMA MUNDI, or that which
 doth Regulate and harmonize our Actions; called *Instinct*
 in Brutes, and in Men *Reason*. It proceedeth not imme-
 diately

And that our Scriptures should exhibit Occasions of Controversy to Men, concerning the *absolute Fore-knowing* of a supreme Mind, needs a deep and fundamental Explanation. The unbeginning *Magia* is that Center whence all Things do proceed; and it is impossible that it should operate otherwise than in a *creatural* Way. It is hence that in the Regeneration we do obtain the Knowledge of ALL THINGS; for in the *Enmity* that ariseth in the counter Action of the *first* and *second* Forms, the unbeginning *Magia* becomes CREATORIAL. Here the EYE of the *Unbeginning* looketh through the *creatural Will*, in such Measure and Manner as it pleaseth; so that the *creatural Will* in the Resignation, cannot desire to know more, or otherwise than according to the Peculiarity of its Measure: And here whilst we do individually claim *the white Stone and new Name, which no Man knoweth save he that revealed it*; Revel. ii. 17. our Words and Actions do perpetually co-operate and harmonize together: Observe diligently our Meaning, for herein is Deity glorified, that each several and separate Individual, by a *Peculiarity of Will*, should stand in its Lot, should

A a 2

contribute

diately from God, as do the Rays of Light from the Sun: It is not the *Out-flowing*, but it is the *Out-flown*; that is to say, it is as the *Transcript*, or *Similitude*, of the unbeginning MAGIA, as the temporary Nature is a *transcript Glass*, or *Similitude* of the Eternal.

contribute its several and peculiar Action, to the Opening and Display of the UNSEARCHABLE RICHES. No doubtful Disputation can arise about the *absolute Prescience*, or the *Omniscience* of Deity amongst the Beatified and Sanctified in heavenly Places, because the knowing of Deity is their *All in All*. *When that which is come, than that which is in Part shall be done away*; 1 Cor. 13. 10. whence as formerly intimated, it is the KNOWING of the Creatures, that as gradually we do obtain our Ranks and Stations in the Filiation and Sanctification of the *Redeemed in Christ*, that doth constitute his MANIFOLD WISDOM, *Eph. iii. 10.* the *all-knowing OMNISCIENCE* of God, which as heretofore observed must be *eternally progressive*.

THE *Abiss* of the *Unity* is hidden, unknown, and unknowable; it is the *unsearchable Riches*; and that the *Will* of the *Eternity* should become severalized in the *creatural State*, it is to this Purpose, namely, that the unsearchable Riches might be ever manifested in the ceaseless Display of an infinitely diversified Succession of *ever opening WONDERS*. Whence it largely appears, that however God foreknoweth all Things *potentially*, or *magically*, in IDEA, and in POWER, yet that he cannot foreknow the instantaneous Vibrations and Fluctuations of our Minds in the *definite Sense*, because proceeding either more or less

less directly from the *Abiss* of his own UN-
SEARCHABLENESS.

Now *Adam*, as created in the Image of God, was a Child of the *divine Magia*, the rightfull, and legitimate Offspring of the eternal OMNI-POTENCY: But when diviating from a State of Resignation into Selthood, it was then that he slept. *Gen. ii. 21.* And when, according to the Letter of the Text, God *had caused a deep Sleep to fall upon Adam*, it was then that he slept to the *Magia* of God, and awoke to the *Magia* of the BESTIAL STATE. The one is that whence *Prophecy*, and *Miracles*, and *Tongues* do proceed; the other is that *Wisdom of the World*, which compared with the Former is *Foolishness with God.* 1 Cor. iii. 19 ----- There is likewise the *infernal Magia*; and as it shall sufficiently be manifested in its TIME, when the Testimony becomes *powerful* at the Opening of the SIXTH SEAL, *Revel. v. 12.* in order that the *Enmity*, or Bailleance of Power be maintained between MOSES and PHARAOH antitypically: The Servants, that is to say, the SERVANTS of *Pharaoh* antitypically, *Exod. vii. 9, 10, 11, 12.* shall lay in their Claim to the Powers and Prerogatives of the INFERNAL *Magia.* Here be three several Orders, or Classes of *Entbusaists*, and to one or the other of these be the *Pastors* and *Teachers* of every

every Nation, Society, Age, or Dispensation reduceable, † *viz.*

FIRST, The antitypical *MAGI* of the East (that is to say according to the Opening of the *TIME*, as above ‡) so likewise the antitypical *John*, *viz.* the vocal and *extempore* *PROPHETS*, the Feasted with the Bread, and Drunken with the Wine of the *KINGDOM*.

SECONDLY, Those *DREAMERS* who *defile the Flesh and despise Dominion*; Jude i. 8. the Sensual and Drunken at the golden Cup. And

LASTLY, The *SORCERORS* of *Egypt* antitypically, who under the Name of a *Christ*, and in the Character of *Prophet*, shall exercise the Powers and Prerogatives of the *INFERNAL Magia*, * (as above) and observe, that however it be solely the Former of these, who enjoying the *Temperature*, may rightly be accounted of as the *Inspired* from above; yet inasmuch as we severally do, and shall continue to act, as *inspired* from above, or as *instigated* from below, to the Advancement of the common Cause, and by a
given

† See Page 76.

* See *Matt.* xxiv. 24. compared with *Revel.* xiii. 11 to the End—

‡ *Viz.* the Sixth Seal.

given Power, an universal Inspiration § may in this Sense be insisted upon. ||

And now in Order that the ever blessed God may at Length be discharged of that *heavy Burden*, * which modern Divines be so industriously concerned to honour him withal; we proceed to consider that highly important Distinction, which as intimated heretofore was meant by the Apostles, and Prophets of old to have been couched in, or under those highly significant Expressions, ACCORDING TO THE PURPOSE.

QUEST. How did God purpose the *making* of Man? It is answered, such his Purpose was purposed according to the Council of his own Will; was purposed *in himself*, and was effected accordingly. *Quest.* How did God purpose the *Redemption* of Man? It is answered, such his Purpose was purposed in the *creatural* Will: For as the unbeginning Will by a FIAT of

§ An universal *Inspiriting*, or *Animation* at least, which indeed is *ab-origine* the Gift of God: For in this Sense it is that we interpret that Scripture which was formerly appealed to, Page 12. *With flaming Lips and another Tongue will HE speak to his People.*

|| See Page 76.

* Were it indeed possible that God should circumstantially have foreknown our Thoughts, Words, and Actions in the definite Sense, then verily it is possible that his Mind should have been burdened with a very great Burden of Iniquity and Folly.

of its own had *created*, so the creatural Will by a FIAT of its own should *regenerate*.

QUEST. How did God foreknow that in *Adam* the First the Humanity should *fall*? It is answered, this was perfectly foreknown in the original Make and Constitution of his Frame, with such Certainty as a Man may foreknow the falling of a Leat, or the Acorn from a Tree. And *Quest.* How did God foreknow that it should endeavour to rise again? It is answered, this he could not but foreknow in like Manner; for as to fall was but Matter of Course, so when having tasted of the *Mixture*, that it should desire to re-obtain, was foreknown of the Creator in just such a Sense as that when the Seed is sown, the Husbandman expecteth that of Course it will struggle and strive with the Coldness and distemperature of the Earth, in its Endeavours to put forth the Blade.

THAT the Humanity should have desired to re-obtain, hath been instanced I think, *Gen.* xi Chapter. But observe, that however the Purpose or Expectations of the Husbandman may in many Cases fail, yet the *Purpose* of God, which is his *Purpose according to Election*, shall stand, *Rom.* ix. 11. For *Query*, Whence should the absolute Fore-knowledge of Deity have been canvassed thus solely on the Behalf of miserable

miserable Sinners? It is answered the Angels and Spirits of the Just made perfect in Heaven be all of them at *Home*; The Birds and Beasts and creeping Things of the Earth be all of them at *Home*; Whilst of MEN it is acknowledged that we are Pilgrims and Sojourners upon Earth as in a *Strange Land*: We do therefore enquire, and it becomes us very well to enquire after the absolute foreknowing of a Supreme Mind: Where lies then Stress of the Enquiry? Or, what is that One only Point whereupon it must inevitably turn, or can be ever satisfactorily resolved? It is answered conclusively and finally that the Matter, which concerns the sensible neither is, or ever was, how possible, or by what Means possible with God, that the Instantaneous Vibrations and Fluctuations; the Willings and Chusings of my Mind and Thoughts should have been absolutely foreknown and foreordained from the Beginning of the World; as contingent and variable these as be the Actions and Passions, the Prosperities and Adversities of our Brethren the *Beasts of the Field*: But here lies the Stress of the Enquiry, *doth God foreknow or predestinate the Possibility of mine ever being RESTORED to the LAND of PROMISE?* The Answer is conclusive, the Predeterminations of Deity herein be most absolutely ABSOLUTE. At Length here is therefore that so *Interesting*, so *principle*, and *Capital* A Point of DISTINCTION which we have all along had in View. God must have absolutely foreknown, and predetermined the Calling, and Redemption of the typical *Israel* out of *Egypt*, in such a Sense as a Man may design an Undertaking, and be at the same Time conscious of a Power to effect his

R b

Design;

Design; whilst that really he should have fore-known whatsoever occurred in the Course of their Journey through the Wilderness. who should *stumble*, who *fall*, and who *persevere* in the definite Sense; what considerate Person shall be tempted to imagine that it was possible? Such therefore is the *Mystery* of his *Will*, as vouched by our canonical Authorities. Such his Foreknowing ACCORDING TO THE PURPOSE.

3. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Places in Christ:*

4. *According as he hath chosen us in him before the Foundation of the World, that we should be holy and without Blame before him in Love:*

5. *Having PREDESTINATED us unto the Adoption of Children by Jesus Christ to himself, according to the good Pleasure of his Will,*

6. *To the Praise of the Glory of his Grace wherein he hath made us accepted in the Beloved:*

7. *In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace.*

8. *Wherein he hath abounded towards us in all Wisdom and Prudence,*

9. *Having made known unto us the MYSTERY of his WILL, according to his good Pleasure, which*

which he hath **PURPOSED** *in himself:*

10. *That in the Dispensation of the Fulness of Times, he might gather together in one ALL THINGS in Christ, both which are in Heaven, and which are on Earth, even in him:*

11. *In whom also we have obtained an Inheritance, being PREDESTINATED ACCORDING TO THE PURPOSE of him who worketh all Things after the Council of his own Will.-----*
Ep. 1 Chap.

THUS we see that God's *Purpose* in our Redemption must commence in a Few, but is purposed in ALL universally. *Quest.* How is it purposed? I answer it was and is purposed in the CREATORIAL WILL, as aforesaid, as in due Course of Time it shall be actually fulfilled in the Name *Christ Jesus*. Where lies then the *Absoluteness* of the Purpose? It is answered, in *mine own Hearts Blood*;----since we do individually inherit from *Adam*, that absolute Freedom of Will which he inherited from God. Shall I therefore ascribe to myself, the Power of redeeming myself? Not so, God forbid, since *by Grace are we saved, yet not of ourselves; it is the Gift of God*, Eph. ii. 8. that is to say, the *absolute Purpose* which is given me, could not have been *my Purpose*, unless prior to mine, it had been, and still remains to be the Purpose of God that it should be *my Purpose*: And this is

that we mean, and have meant, by asserting that God's *Purpose* in our Redemption was not purposed over my Head, but was purposed IN ME, or in *my Purpose*; seeing that however for the Present I may prefer the Mess of Pottage, such nevertheless is God's Purpose *in me*, that at one Time or another when made *sensible* of the Evil, I shall be reduced to the Necessity of praying a *Deliverance* therefrom: *Matt. vi. 13.*----- Thus it largely appears how essentially evangelical the proposed Distinction.

As individually assuming the *Name*, and claiming Relationship to a *Christ*, no Action is indifferent; but whatsoever we do, is either *for*, or *against*. *He that is not with me is against me: And he that gathereth not with me scattereth abroad;* *Matt. xii. 30.* and our Reader who may hitherto have been in Suspense, concerning whether he may, or may not have been *particularly*, and *unchangeably designed*, is at all Events forewarned that whensoever made sensible of the Counterstrivings of *Nature* and *Grace*, such the *absolute Prescience* of Deity, however it be really ordained that he either shall *rise*, or *fall*; yet that *When* he shall rise, or *Whether* he shall fall, is comparable to the *white Stone*, and *in the Stone a new Name written, which no Man knoweth saving he that receiveth it,* *Revel. ii. 17.*

IT has been over and again objected, and that to very little purpose, that to impute to the *absolute Fore-knowledge*, and *Pre-ordination* of God, our Conduct in the *definite Sense*, can by no Means be otherwise explained, than that it is a charging him with both the *Burden* and the *Guilt* of our particular Enormities. We have shewn the Absurdity at large, and might add, that not only is that *thus he should fore-know*, compleatly impossible, but that thus he should indeed foreknow, there appears not so much as a Pretence for a Decency in supposing.

WE may remember that *Balam's* Ass is recorded to have spoken with an human Voice; the Occasion was indeed extraordinary, and *Query*, Where is the *Necessity* of believing, or a *Decency* in supposing, that from certain unknown Distances of Time, or (according to the ordinary Phraise) from all Eternity, there was that Partiality in God, that in Preference to all others, he should *particularly*, and *unchangeably* have *designed* that individual Ass to such a Service, when at the same Time any other Ass might have performed to as good Purpose?

WHEN God at first designed such an Animal as that of the *Ass* in particular, such his Purpose, or Design, must indeed have been *absolute*; for if not, then the Ass either might, or might
not

not have had an actual Existence. In admitting God's Purpose or Intention to create to have been thus absolute, it may by no Means be argued as a Consequence thence, that he therefore must *particularly* and *unchangeably* have *designed*, whatsoever should be seen, heard, felt, or understood by the *Ass*, and by every individual of its Offspring throughout all Ages, from the Beginning to the End of the World.

To create, was the Work of God, the Business and Imployment of the *unbeginning Will*; but when created the Creature is intitled to a *seperate* Will of its own; and is at Liberty to *think*, and to *act*, to *will*, and to *chuse*, to *see*, *hear*, *feel*, and *understand* for *itself*, even such is the DISTINCTION as above. The Purpose of God in the Creation of Man was *absolute*, as was effected accordingly upon the Eve of the sixth Day: So his Purpose in our Redemption is *absolute*; yet neither does the *one*, or the *other* involve the absolute Fore-knowledge of the Willings and Chusings of our Minds in the *definite Sense*. “ O *Jerusalem Jerusalem*, thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thy Children !”

THE Offers of a *Means* from Time to Time, is as the breaking of a *Seal*, or as the opening of a *Door*,

a Door, and the Language of PROPHECIC TESTIMONY upon the Occasion, is *come and see*, Revel. vi. And as the *seven-fold* Process in the Beginning, was *fore-known*, so the TIMES of the World, thus discoursed as of the Opening of a *Book, written within, and on the back Side sealed with SEVEN SEALS*, Revel. v. 1. was fore-known and predetermined of God, ever since the Beginning, and before the Foundations of the World.

To suppose that God could not have thus perfectly fore-known, and pre-ordained, both the *Manner*, and the *Means*, of our Callings, and Election in general; would be to suppose him undertaking a Work, which he could not fore-know whether he might be able to effect yea or nay, when the *Book* should be opened, the *Seals* thereof severally loosed in their Order, and the Invitation extended, *come and see*, God must therefore have *absolutely* fore-known, that of the *Many* that should be called, a *Few* should be chosen: Yet that the Individuals of the *Many* or the *Few*, should have been absolutely and personally fore-known in the *definite Sense*, as preposterously incongruous to EVERY Kind of Scripture Authority, even so, that the *Multitudes*, and *People*, and *Nations* should so generally have conceded to such an ARTICLE of FAITH (so called) how *more*, what *less*, or *otherwise* shall it be accounted of, than that it is an Instance of the POWERFUL WORKINGS, and universal PREVALENCY, of that which in Scripture is called the MYSTERY of INIQUITY, 2 Thes. ii. 7. See the Chapter at large.

THIS

THIS the *Mystery of Iniquity* is the *Mystery* of that most abominable *Whoredom*, which in the After-times (as was fore-known of the Apostles) should be practised upon the Scriptures, by the *bestial, unreformed, and unenlightened* Imagination: The same by our modern Reformants, hath been compared to a *Night*, and called the *Night of our APOSTACY*; and as we pass along the *Times* of this our *Night*, to the Characters of our *leading Reformants*, to cast the Blame of our present *Calvinistical Extremes* upon *Calvin*, would be highly injurious to our *common Cause*; him freely do we acknowledge to have been a CHILD of the MORNING. HE, according to the Measure of his Illumination, had most undoubtedly a Sense of the TRUTH in this Matter: It was given him to know, that God's Purpose, *according to Election*, is, and ever was *absolute*: And as we take the Matter right, and so interpret the Scriptures herein, as that their Sense should indeed correspond, the same how extremely delightful! But the TIME of a *full Revelation* was not as yet come, for as the Apostacy was gradual, so also be our national Reformations therefrom, see *Isa. xxviii. 10, 14.* He had certain Apprehensions of the TRUTH I say; but when the MAN of SIN, the Son of Perdition, that is to say, the BEAST, who in the Character of *Reformer* was seen to have arisen as out of the *Earth*, *Revel. xiii. 12.* took the Scriptures in Hand, in order to reduce this our newly arisen darling Point of Doctrine to an ARTICLE of FAITH, it was then, as is usual in all such Cases,

that

that the Scriptures became preverted. “ *Let*
 “ *us say unto them that dwell upon the Earth, that*
 “ *they should make an IMAGE to the Beast which*
 “ *had a Wound by a Sword and did live-----Revel.*
 “ *xiii. 14. Let us arbitrate between God and*
 “ *Man what be those Treasures of Darknefs,*
 “ *those hidden Riches of secret Places, Isa. xlv. 3.*
 “ *that Garden enclosed, that Fountain sealed,*
 “ *Cant. iv. 12. those hidden and more mystical*
 “ *Truths of the Gospel, which it is in our Power*
 “ *to make all Men believe, whether able or*
 “ *willing, yea or nay,-----Let us impose upon*
 “ *the People and Nations, the Knowledge of*
 “ *God and of his Christ, whether able to bear*
 “ *or comprehend, yea or nay;-----And let us*
 “ *cause that as many as will not worship such a*
 “ *God, as shall be imaged, pourtrayed and set*
 “ *up, by a Scripture Interpretation of our own,*
 “ *let us cause that they should be killed, Revel.*
 “ *xiii. 15.”*

HERE it was that the Scriptures became violated, preverted, and dragged as by the Hair of the Head into a Conformity with the arbitrary Contrivances of that BEAST, which was seen in the Vision to have had *two Horns like a Lamb,* and yet *spake as a Dragon.*

THE Scriptures themselves were exhibited according to the Movements of the *Whsel in the*
 C c *Middle*

Middle of a Wheel; but the Wheel of the *external Magia* being at this Time in peculiar Motion, ‡ such the Appointment of God, the *seven Seals* of the ETERNAL *Magia* could not have been opened to the whole World at once, and yet the Beast did long to comprehend the Depth and the Height, and so far as it was given to our *Protestant* NEBUCHADNEZZAR, to have been unanimous in setting up Systems of Doctrines, according to the Movements of the *external Magia*, viz. the *Will*, and *Affections*; the *Reason*, and *Imagination* of the EARTHLY Man, herein was the Scripture fulfilled (as above) *Let us make an I M A G E to the Beast, which had a Wound by a Sword and did live.* *

AND now as touching this particular Article under Consideration, could our national Councils have agreed in submitting the *absolute Foreknowledge* of God, in the *definite Sense*; could they have been satisfied to have suspended the Assertion PARTICULARLY, and UN-
CHANGE-

‡ At the Commencement of PROTESTANTISM, when the People and Nations were so unanimous in setting up a Variety of *new modelled* Articles in Opposition to the former: Whereas were our Assemblies of *Divines* to hold *Conventions* and *Consultations* now, upon the like Occasion, it would not be possible that of these mighty *Architects* there should be found two of one Mind, see *Gen. xi* Chapter.

* Not but that pious, and in Measure regenerate Men may have been concerned in these Affairs, however the Affections of the Beast were as yet to predominate.

CHANGEABLY *designed*, and that the Number of the *Many*, or the *Few* should be so certain and definite, (seeing that the like should be so entirely unsupported by our canonical Authorities;) and moreover, could they have been satisfied with suspending, or in submitting the *Everlastingness* of their eternal Damnation, then in this particular Instance (I say) the BEAST as above had not *spake as a Dragon*; or could he at this Time have been thus publicly convicted of having *opened his Mouth in Blasphemeing against God*, Revel. xiii. 6. Whereas now, as our said national Confessions of Faith do publicly declare for themselves, how abundantly verified herein be those particular Scriptures, foreshewing that unto the BEAST was there to be given a *Mouth speaking great Things! And there was given unto him a Mouth speaking great Things, and Blasphemies: And Power was given him to continue forty and two Months*, Revel. xiii. 5.

As Matters now stand between CLERGY and LAITY in general, there appears no abundant Occasion that the People of other Denominations should presume, that by our Brethren, the Presbyterians themselves, the said distinguishing Article is considered as being already so *obvious*, as not to admit of any farther Illustrations. It is however our Business to presume,

that by LAITY in general, as well Presbyterians as others, the said Distinguishing Article (whatsoever it may formerly have been) is at present considered as a *Matter in debate*; or as the Subject of *deliberate Enquiry*.

AFTER what greater Attainment might Mortals aspire? What Manner of *Knowing*, or *Knowledge* more extraordinary might be asked of *our Father which is in Heaven*, than that *fully* and *satisfactorily* resolved might be our Enquiries to this Effect? How doth God govern the *Universe*? How *preside over* the Actions of Men? WHAT, WHEN, and How his *prepurposed Election*? WHAT doth God know? Or How FOREKNOW, and *predetermine* Things future? THESE our present Demands be indeed extraordinary; it is therefore that we have considered them under one View, as in Page 17, an highly and supremely *Interesting*, and therefore a CAPITAL ENQUIRY: And whereas it is very abundantly betrayed, how distant, how Extremely *remote* be the MINISTERS of our GOSPEL in the general, from condescending to acknowledge that as yet they are but lacking herein, how far from condescending to acknowledge the Article now under Consideration (to instance this the Article of an everlastingly, and absolutely fore-known Reprobation in particular) to be an Article with him that should admit of Correction, Revival,

or

or Re-examination. Query, wherein shall it be presumed was the *Prophecy* of the *Scriptures* intended as a GUIDE to the Peoples of the after Generations, if the same be not a *Means* whereby it is ordained as possible, that we should discern and consider for ourselves the Signs of the *Times*? HEW DOWN *the Tree*, and cut off his Branches; shake of his Leaves, and scatter his Fruit.

LET THE BEASTS GET FROM UNDER IT, and the Fowls from his Branches

CHAP. IX.

The OMNISCIENCE of Deity considered, in Order to a more full Explanation of the antient Prophecies, concerning the bringing forth of a MAN CHILD.

WE have touched, as at the Beginning of the foregoing Chapter, upon that which is with MAN a Distinction, or Difference between *Reason* and *Perception*; and have seen that the *one* is distinguishable from the *other*, as the EYE of the Mind, the *anticipating Idea*, is distinguishable from an *actual* and *present* Enjoyment,

WITH

WITH the utmost Accuracy let us prosecute the Enquiry, and consider what is that which with God is either, *first*, the *anticipating Idea*, or *secondly*, the *intuitive*, the instantly *sensible* and *perceptive Idea*. The Former is his PRESCIENCE, the Latter his OMNISCIENCE, distinguishable each from the other, as is the *Power*, or latent Possibility of Action from the immediate *Exercise* of such Power; or when speaking of the creatural Will, as its *Faith* is distinguishable from its *Fiat*. *

“ THEY that make a *graven Image* are all of
 “ them Vanity. Who have formed a *god*, or
 “ molten a *graven Image*, let them be gathered
 “ together, let them stand up, *Isa.* xlv.

“ 12 The Smith with Tongs both work-
 “ eth in Coals, and fashioneth it with Ham-
 “ mers, and worketh it with the Strength of his
 “ Arms: Yea he is hungry and his Strength
 “ faileth; he drinketh no Water and is faint.

“ 13 The Carpenter stretcheth out his Rule:
 “ He marketh it out with a Line: He fitteth
 “ it with Plains, and he marketh it out with the
 “ Compass, and maketh it after the Figure of
 “ a Man, according to the Beauty of a Man;
 “ that it may remain in the House.

“ 14 He heweth him down Cedars, and
 “ taketh

* As the *Will* from the *Deed* —————

“ taketh the Cypress and the Oak, which he
 “ strengthneth for himself among the Trees of
 “ the Forest: He planteth an Ash, and the
 “ Rain doth nourish it.

“ 15 Then shall it be for a Man to burn;
 “ for he will take thereof and warm himself;
 “ yea, he kindleth it, and baketh Bread; yea,
 “ he maketh it a god, and worshipeth it: He
 “ maketh it a graven IMAGE, and falleth
 “ down thereto.

“ 16 He burneth Part thereof in the Fire:
 “ With Part thereof he eateth Flesh: He roast-
 “ eth Roast, and is satisfied: Yea, he warmeth
 “ himself, and saith, aha, I am warm, I have
 “ seen the Fire.

“ 17 And the Residue thereof he maketh a
 “ god, even his graven IMAGE. he falleth
 “ down unto it, and worshipeth it, and prayeth
 “ unto it, and saith, deliver me, for thou art
 “ my god.

“ 18 They have not known nor understood:
 “ And none considereth in his Heart, neither
 “ is there Knowledge nor Understanding to say,
 “ I have burnt Part of it in the Fire, yea also
 “ I have baked Bread upon the Coals thereof.

“ 19 I have roasted Flesh and have eaten it,
 “ and shall I make the Residue thereof an Abo-
 “ mination? Shall I fall down and worship the
 “ Stock of a Tree?

“ 20 *A deceived Heart* hath turned him aside,
 “ he cannot deliver his Soul, nor say, *is there*
 “ *not a Lie in my right Hand.*

It is scarcely believed of the modern Professor, who writeth Systems and Commentaries upon such Parts of the Scriptures as were never meant to have been *unsealed* before the TIME; or of those *chief Councillors* and *mighty Men*, who with abundant Industry have been employed from Time to Time, in fitting, and refitting a Variety of Scriptures together, in composing one Set of Articles after another, each particular System most undoubtedly *Orthodox* whilst inconsistent with itself, and with every other System, it is scarcely believed of such Professors, or those Councils (I say) that they are liable to be arraigned and convicted herein, of having *hammered up a god to their liking*: Or that they are severally chargeable herein, with such a Species of *Idoltry* as might admit of Comparison with theirs, who first stretch out their Line upon the *Image*, then mark it with the Compass, and fit it with the Plain (as above) and at length fall down, and pray to the IMAGE, *deliver us we pray thee, for thou art our god.*

LET us consider Verse 20 *Revel. ix.* “ Yet
 “ repented they not of the Works of their
 “ Hands, that they should not worship Devils,
 “ and

“ and Idols of *Gold*, and of *Silver*, of *Brass*, of
 “ *Stone* and of *Wood*, which neither see, nor
 “ hear, nor walk.

IT appears *Matt. 4 Chap.* at large, that when the Saviour was led up of the Spirit into the Wilderness to be tempted of the *Devil*, the grand Point of Controversy between *Power* and *Power* was concerning who should WORSHIP: Ver. 9 and 10. and when the Devil petitioned of his Lord that he should have cast himself down, Ver. 6, his Prayer was most unquestionably *sincere*; yet the same is not called a *Prayer*, but a TEMPTING of God. *Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God.* Ver. 7.

THERE is but the Unbeginning and the *creatural* WILL, and at the Peril of my Life was I to define what is WORSHIP, according to the *evangelical* Sense of the Word, I would say that for one Manner of WILL, to *fall down* and WORSHIP another, is for one Manner of *Will*, to *truckle*, *comply* with, *submit to*, or *yield itself up* to the Obedience of another.

WHETHER any such a Form of Words had ever been prescribed or not, the *evangelical* Prayer, is, *Father thy will be done*, and so far

as we do act *conformably*, or *consistently* herewith, our acting thus *resignedly*, or *obediently* to the *secret* Indications of the divine good Pleasure, this only is THAT which properly is *Worship*, or the WORSHIP of GOD in the *evangelical* Sense of the Word. *This* is that which by the Saviour was meant, when speaking upon a certain Occasion of such a WORSHIP, as because of its Independency upon the *Institutions* or *Ordinations* of Men, was by him defined to be a WORSHIPING of the FATHER in Spirit. *John* iv. 22, 23 and 24.

ON the Contrary, what ever Form of Words we may take into our Mouths, under the Notion of a Prayer, the unconverted SELF-WILL continually prayeth, *MY Will be done*; and when *believingly*, or ever so seriously we do offer up such a Prayer to God,---the Vanity of all Vanities this !

IT appears that the same is not *rightly* called a PRAYER; but that strictly it is THAT, which according to the universally concurring Testimony of the Scriptures, is called *tempting of God*; * I say a TEMPTING of GOD, as if God should worship ME, or should conform to MY *Will and Pleasure*, in the stead of my being so humble as to condescend to worship HIM; and

* *Ex.* xvii. 7. *Numb.* xiv. 22. *Deut.* vi. 16. *Psa.* lxxviii. 18. and xli. 56. and xc. 9. cxvi. 14. *Heb.* iii. 9. &c. too tedious to recite.

and here is that *fundamental*, that GRAND *Mistake*, where-upon do all, and all Manner of *Idolatries*, *false Religions*, and *false Worship*s subsist, World without End. *

As consulting the *Prophecy* of the Scriptures, for the genuine *Characteristicks* of the RELIGION and WORSHIP of the latter Days, the same to a Tittle, how exactly described *Revela. xiii* Chap. at large !

“ And the *Beast* which I saw, was like unto a
“ LEOPARD, and his *Feet* were as the Feet of
“ a BEAR, and his *Mouth* as the Mouth of a
“ LION, and the *Dragon* him his POWER,
“ and his SEAT, and great *Authority*.” Ver. 2.

Here is NEBUCHADNEZZER the KING, according to the *Fundamentals* and *Essentials* of his REAL Character,---*The right Reverend*,---and *Right Worshipful*,----the ANTI-CHRIST which was to come, whether it be *His Grace*,---or *His Holiness*,---*Priest*,---or *Jesuit*,---the *Episcopal Doctor*,---or the *Predestinarian Divine*.

“ And they worshiped the DRAGON, which
“ gave Power unto the BEAST, and they wor-
“ shiped the BEAST, saying, Who is like unto
“ the BEAST? Who is able to make War
“ withhim? Ver. 4. The

* Whence those strong Temptations to Idolatry, so prevalent in every Age? that People should be so strongly persuaded to the setting up of Images, but for the Convenience of having such a god or gods as might be supposed to be ever at our Call, *deliver us, we pray thee, for thou art our god.*

The *Prayer* of the BEAST and of the DRAGON is as follows.

“ Our Father which art in Heaven,” PRO-
 “ PHANED and BLASPHEMED be thy
 “ Name : MY Kingdom come, MY Will
 “ be done,---upon Earth as it is in HELL.

This being in Reality *that Prayer* which the Beast prayeth, when repeating, according to Custom, that *Form of Words* commonly called *The Lord's Prayer*.---And that the Peoples in general should so unanimously have fallen into a Concurrence with the *SELF-Will'd* Worshipings and Prayings of the BEAST, and of the *Dragon*, which giveth POWER unto the BEAST, this is not *worshiping* the Father in Spirit and in Truth ; but this is that which is called a WORSHIPING the *Beast*, and WORSHIPING of the *Dragon* which giveth Power unto the Beast.

“ And there was given him a Mouth speak-
 “ ing *great Things*, and *Blasphemies* ; and Pow-
 “ ER was given him to continue *Forty and two*
 “ *Months*. Ver. 5.

Here the *Forty and two Months* be answerable to the like Number of Months, mentioned Chap. xi. 2. during which Time the *outward Court* was to be given to the GENTILES ; they are *Prophetick Months*, and (as hereafter) it shall be resolved.

to the full Satisfaction of whomsoever it may concern, do at this Time admit of an Interpretation such as may be depended upon as *valid in Point of Time.*

“ AND ALL that dwell on the Earth shall
“ WORSHIP him whose Names are not writ-
“ ten in the *Book of Life*, of the Lamb slain
“ from the Foundation of the World.” Ver. 8.

HERE is the UNIVERSALITY of that *Night* called the Night of our *Apostacy*: Such the Appointment of GOD, (for I would not be understood as if speaking by way of Complaint) It is the Part of this BEAST to counsel and resolve upon whatsoever Set of *Articles*, or religious Performances, to the *Dragon*, that Serpent called the *Devil* and *Satan*, from Time to Time it is given to instigate him withal, and then to ENFORCE them by the Means of an HUMAN LEGISLATURE; and as chearfully submitting to these the *Institutions* and *Ordinations* of the BEAST; THIS is that which, as above, is either *secondarily* our worshipping the BEAST, or *primarily* our worshipping the *Dragon* which giveth Power unto the BEAST.

BUT (in brief) as I would draw towards the Matter in hand, the BEAST which was seen to have arisen as *out of the Earth*, Ver. 11, representeth the *Protestant* NEBUCHADNEZZAR; *Dan.* iv. 1, 2, 3, 4. And that PROTESTANTISM in general should have been characterized as it is, Ver. 14 and 15, by our worshipping the IMAGE of the BEAST, here is that which by

our modern *Divines*, (mistakenly so called) is termed *Systematical Divinity*; a rambling and fictitious trifling with divine Things.— Here are the *broken Cisterns*, those voluminous Treasuries wherewith all *Europe* is at length become cloyed; the supernumerary Productions of *Protestant Universities*.— And that *Laity* in general should have taken it for granted, when conforming to the ordinary Rounds of a family or congregational Devotion, in the nature of a *Task*, or *Duty*, and as prescribed and recommended by the superintendant BEAST, that in so doing we do actually *serve* or *worship* GOD; most directly here is that which the Prophet had in View when speaking of the IMAGE, Ver. 14 and 15, and of worshipping the IMAGE of the BEAST! — In fact, it is worshipping the Beast: But in respect of the DECEPTION which is wrought upon the Minds of the People herein, it is worshipping the IMAGE of the BEAST; the very *Summit* and Perfection of that most consummate and capital CRISIS, whereunto it was ordained as possible that the *Idolatries* of the Latter Days should ever have arrived.

AND now to the Matter in Hand: *Query*, What shall we make of the *Three Persons in One Substance*? Or, What is that Substance? Whether is it *Gold*, or is it *Silver*? Is it *Brass*, *Iron*, *Wood*, or *Stone*? I answer, An *imaginary God*, the IMAGE of the BEAST.

THE Idea of *Persons* so universally adapted how compleatly absurd, One needs not to say; it is intirely unscriptural.—The Trinity of Deity,
as

as already discoursed, is a *Three in One*, or a *threefold* Form or Condition of *Life*; the Revelation or Manifestation of *Deity* in *Trinity*, being as really the *Attainment* of a Believer upon Earth, as it is actually that *State of Enjoyment* wherein consisteth the Blessedness and Sanctification of the Just made perfect in Heaven.

BUT farther: If to worship such a *god*, or *gods*, as do neither *see*, *hear*, or *walk*, be a Matter to be repented of, who is there that shall be able to stifle their Demands, who would willingly be informed, concerning whether do the *Three Persons in One Substance*, *see*, *hear*, or *walk*? They either do, or do not; if they do, then let it be resolved while the Matter is in hand, WHEN, WHERE, and HOW? For the Matter proposed is clearly and fundamentally to distinguish the *anticipating* IDEA, from the *perceptive* IDEA.

QUERY; What shall be done? The People are become weary of the *Persons*; they would almost as soon throw their Money away as purchase another Lecture upon the Subject; and it seems as if there was a Danger, lest by one Means or another the *Ambassadorship* should at length be brought into Contempt.—Enough of the *Persons*,—let us discourse of their *Employment*, their *bearing of Record*——Surprising, that so often as we have been commemorating the *Persons*, we should so strangely have neglected to speak of their Employment! Yes, their

Bearing of Record in Heaven, John v. 7. Is not this the Matter which we have been proposing to take in hand? Most undoubtedly this is that vast Undertaking proposed at the very first Start.

Now I would willingly apprehend that by a *bearing of Record*, the Apostle might be understood to have meant the PERCEPTIVE IDEA.—What think you?—If really it might be given us fundamentally to resolve concerning this *bearing of Record in Heaven*, in Answerableness to that other kind of *Bearing*, which in the next Verse is called a *bearing of Witness upon Earth*, the Peoples might not then be so extremely inclined to suspect our *Ambassadorship*: For if WITNESSES of the TRUTH upon Earth, then certainly it is possible, and at the same Time highly becoming that great Profession which so universally we do assume, nothing less than an *Ambassadorship* from above, that we do administer to the Peoples somewhat more than *probable Conjecture*, concerning what is that which by the Apostle should have been intended by a *bearing of Record in Heaven*.—Truth is Truth, whether in Heaven or upon Earth.

QUERY; Whether doth GOD *bear* the Prayers of the *Hypocrite*? *They think* (said our Lord upon a certain Occasion) *that they shall be heard for their much speaking*. He said not that they actually *were heard*.—Shall God be obliged to hear whatsoever the *Idolater* is pleased to call a Prayer?—In short, I am very much inclined to presume, that the Matter will bear a Controversy. But whatsoever the *Manner* of
 GOD'S

GOD's Hearing, the Matter in hand is to distinguish the *anticipating* IDEA from the *perceptive* IDEA : For, as formerly observed, the one is his PRESCIENCE, the other his OMNISCIENCE.

THERE are, as it should seem, with whom it is customary to pronounce that *stupid*, which they cannot understand; and there are who would loudly domineer over the Heads of the Simple, as if we indeed were incapable of giving an Account of our *Principles*; and seeing that the BEAST *cannot receive*, it is presumed that we are destitute of REASON. Here is therefore a Question, a THEOLOGICAL PROBLEM; an highly and supremely CAPITAL ENQUIRY.——And is it such a one as above all others, should have escaped our Notice? An Instance of STUPIDITY this, almost unparalleled by the more palpable Idolatries of the *darker* Ages of the World!

It is recorded of the *Prophets* of Baal, that when concerned upon a certain Occasion to call upon the Name of their *gods*, they were not satisfied with praying UNHEARD; but sincerely were they anxious, whether *possible* or *probable*, that their Petitions should have been *actually heard*. *Kings* the 18th Chapter at large, “ O Baal hear us.” And when there was *no Voice, nor any that answered, they leaped upon the Altar which was made*, Verse 26. And when *Elijah* bid them cry, Verse 27, they *cried aloud*, and that with such a Vehemency of Zeal, they *cut themselves with Knives and Lancets, until*
the

the Blood gushed out.— But strange to tell! Let a Child, or some ignorant Person, but ask of the *Image-worshipping* Prophet of a more modern *Baal*, whether it should be possible, or in any wise likely, that his Prayers should be *actually heard*, and the Question surprises and disgusts him: For, with all his *Enchantments*, he never did so much as once take it upon him to consider, is it possible, or whether is it reasonable, to presume that GOD should at once hear and comply with so many of his *Infinities, ad Infinitum*, of *lying, contrary and contradictory* Prayers.— “ A *deceived Heart* hath turned
 “ him aside, and he cannot deliver his Soul,
 “ nor say, *is there not a Lie in my right Hand?* ”

To proceed, as was proposed, in our Endeavours to contemplate the *All-Knowingness* of a supreme Mind:—

WHEN there was an Enquiry propounded upon a certain Occasion, by the *Sadducees* of old,
 “ JESUS answered and said unto them, Ye do
 “ err, not knowing the Scriptures, nor the
 “ Power of GOD; for in the Resurrection they
 “ do neither marry, or are given in Marriage,
 “ but are as the Angels of GOD in Heaven:—
 “ But as touching the Resurrection of the Dead,
 “ have ye not read that which was spoken unto
 “ you by GOD, I am the God of *Abraham*,
 “ and the God of *Isaac*, and the God of *Jacob*:
 “ GOD is not the God of the *Dead*, but of the
 “ *Living*,” Verse 32. Here is the *bearing of*
Record. GOD is not the God of the DEAD, but
 of the LIVING. *Abraham, Isaac and Jacob,*
 generated

generated each of the other, did represent the Trinity of LIFE. GOD is not the God of *Abraham, Ishmael and Esau*, that is to say, of *Saturn, Jupiter and Mars*, according to the Trinity of DEATH, but according to the Trinity of their Illumination in the Transmutation of the fourth Form.—But why spake our LORD thus on this particular Occasion? It is answered, These Sayings were meant of the Resurrection in general; as well the Resurrection of the Internal Man, that *Newness of Life*, Rom. vi. 4, 5, as the After Resurrection, discoursed by the Apostle, 1 Cor. xv. And since, with respect to a Distinction of Sexes, the Humanity in general, should thus have been compared with the Angels:—Then what of these Angels? Be they *Masculine*, or *Feminine*?—Our LORD said not that they be either: But it is answered, nevertheless, that if either, they be all of them Feminine; Masculine in *Essence*, but Feminine in *Substance*. The Trinity of Spirit [*Saturn, Jupiter and Mars*] is Masculine, but according to the Trinity of Light, [*Venus, Mercury and Luna*, in the Transmutation] they be all of them Feminine. And if thus it may be admitted that the Souls of the Just, upon their entering into Glory at the general Resurrection, shall commence *Feminine*, then what was our first Parent A D A M, e're sleeping to Life and Immortality, he awoke to that *Flesh* of his *Flesh*, and *Bone* of his *Bone*, called W O - M A N? It is answered, our Scriptures, as cited heretofore, be entirely explicit herein; that as created in the *Image* of GOD, and after

his

his Likeness, he was both *Male* and *Female*,* for it appears (however it was the Woman who at the first should have partaken of the earthly Tree) that the *Lapse* was most undoubtedly commenced, e're properly it could have been said, that it *was not good that the Man should be alone*.

COMPARE we now the *Beginning* with the *Ending*, the seven-fold Process of the *creating Fiat*, was as the laying a *Foundation*, or as the striking out of a *first Draught*, and did refer to the seven-fold Process of the *regenerating FIAT*, *Viz.* the *TIMES* of the World. †

HERE

* Gen. i. 27. Mat. xix. 14. Mark x. 6. *Male and Female created he them, and blessed them, and called their Name Adam.* Gen. v. 2.

† For be not ignorant of this one Thing, that according to such the seven-fold Process of the regenerating Fiat, *one Day is with the Lord as a thousand Years, and a thousand Years as one Day.* 2 Pet. iii. 8.

It however appears, in the Openings of the Mystery (confute me who can) that *Tree of Life, in the Midst of the Garden*, Gen. i. 9. was by no Means meant to have been signified a single or individual Tree, but the vegitable Kingdom in general, as partaking of Life and immortality according to the Mystery of a *Wheel, as it were in the Middle of a Wheel*: And for the *Tree of Knowledge*, to admit that it could have been a *seperate, several, or individual TREE*, would be altogether inconsistent with the Letter; both of the Text and Context: For *First*, by the Letter of the Text, Gen ii. 9. two several Trees of such different Natures could not both of them at once have grown in the Midst: And *Secondly*, by the Context it appears; *Ver. 29* of the preceeding Chapter, and again Verse 16 of the same Chapter, that instead of a *Prohibition* here was a free and universal *TOLERATION* of *EVERY Tree of the Garden thou mayest freely eat*. The *Tree of Knowledge* we do therefore by no Means presume to interpret a *seperate, several, or single and individual TREE*; but by the *Tree of Knowledge of Good and Evil*, it is given us to apprehend was meant the very same Tree, or Trees of the Garden whereof they [our first Parents]

serve by the Bye, that there is not any Character upon Earth possessed of such an Eminency or Superiority of Power, as may be likely to exempt or secure them from the Terrors and Alarms of a *Vox POPULI*.

Parents] might freely eat: The very same *Tree*, or *Trees* of the Garden (as hereafter may appear more at large) that is to say the VEGETABLE KINGDOM in general, as partaking of a Liability to become fever'd, or separated from its primitive Union with Life and Immortality, according to the Mystery of a *Wheel as it were in the Middle of a Wheel*, see the Figure as before, Letters D. E. F. *Cursed is the ground for thy Sake; in Sorrow shalt thou eat of it all the Days of thy Life*, Gen. iii. 17.

SUCH the Condition of our *present Eating*, and it seems that the Promise is to him that overcometh. *To him that overcometh will I give to eat of the HIDDEN MANNA*, Revel. ii. 17. And again; *to him that overcometh will I give to eat of the TREE of LIFE which groweth in the Midst of the Paradise of God*, Ver. 7.

HERE are three several *States*, or *Conditions* of Eating, each *different* from the other, and yet each of them strictly *analogous* to the other.

IT appears that the MANNA *in the Wilderness*, Exod. xvi. 15. was not as pronounced by the Psalmist in Reality the *Food of Angels*, but that after a shadowy or Typical Way, it did prefigure that *Manna* which is the MANNA of our Gospel Dispensation. *Verily verily I say unto you*,
Moses

Moses gave you not that Bread from Heaven; but my Father giveth you the true Bread from Heaven, John vi. 31, 32.

HERE are *three* several Conditions of Eating I say, viz.

FIRST, A partaking of the CURSED EARTH, the *unleavened Bread* and *bitter Herbs*, to the Support of the terrestrial Body.

SECONDLY, A partaking of the HIDDEN MANNA, our *Bread from Heaven*, the *Food of Angels*, Psalms lxxviii. 24, 25. And

LASTLY, That CONDITION of Eating which was promised to him that overcometh as above. *To him that overcometh will I give to eat of the Tree of Life which is in the Midst of the Paradise of God*, each different from the other I say, and yet each of them strictly *analogous* to the other.

HERE let it be remembered that when God would make a *World*, a *Man*, or an *Angel*, he goeth not to work as a Man who would make unto himself an *Idol god*: But whatsoever he doth, whatsoever is, hath been, or ever can be done, is by the WORD of his POWER; the *expressing* and *reexpressive* WORD.

FIRST,

FIRST, The *Agency* of God, as prior to the Agency of Creatures is the *FIAT*, or *let it be* of Deity the *verbum Fiat*. And

SECONDLY, The *Speaking* of God by the Agency of the Creatures in a secondary Way, is the *speaking* or *reexpressive* WORD, the *Verbum Domini*, as was intanced of old, *the Word of the Lord came unto me saying*.

Thus far the Word is the *Agent* or CAUSE, but it seems that according to a certain propriety of Speech, not the *Agency* only, or *moving Cause*, but whatsoever is produced the EFFECT, or Thing caused, is likewise called the WORD, *Matt. iv. 4.* and in this Sense it is that,

FIRST, The *Creation* and *Creatures* in general may be called the *expressed* or *outspoken* WORD; and

SECONDLY, In this Sense it is that the *Scriptures* have been called, and rightly are considered the *Word*, or WORD OF PROPHECY.

Thus the *speaking* and *reexpressive* WORD is the AGENT or CAUSE, but the *outspoken*, the *expressed* and *reexpressed* WORD is the OUT-FLOWN, the PRODUCED, or CAUSED.

THESE Distinctions are thus premised, as hereafter we may have Occasion to experience how

how essentially useful in this the Course of our Endeavours to *make all Men see.*

IT appears that the *Called* in Christ be entitled to an *immediate* Participation of that MANNA, which in the Course of our Advances towards the spiritual *Canaan* is found to be an HIDDEN MANNA, *that which was from the Beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the WORD of LIFE declare we unto you, 1 John i. 1.* It is that *daily Bread* for which the Disciples were instructed to pray;-----It is called *Life*, John i. 4. and in Respect of our gradual Advances from the *Infant* State, towards that of a *perfect* Man, the same hath been compared to *Milk*, Isa. lxvi. 11. and *Milk of the Word*, 1 Pet. ii. 2.

LET us diligently attend to the subject Matter of the Sixth of the Evangelist *John*.

THAT the Multitudes should have been miraculously fed with the *five Barley Loaves and two small Fishes* pleased them well, but when Jesus made Mention of a Believing on him whom the Father had sent; *what sign shewest thou* (said they) Ver. 30.

AND as proceeding to discourse of that *Bread which cometh down from Heaven and giveth Life*

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unto

unto the World, the Jews Murmured at him, because he said I am that Bread, Ver. 41. How can this Man give us his Flesh to eat, Ver. 52. Jesus said unto them, verily verily I say unto you, except you eat the Flesh of the Son of Man, and drink his Blood, you have no Life in you, Ver. 53.

THIS was not an Occasion whereupon it was meet that our Lord should have entered upon any accurate Distinctions concerning a two-fold Subsistence: Whereas it appears in the Openings of the *Mystery*, that could ADAM the *first* have maintained the *Equilibrium* of that State wherein did consist his Ignorance of *Evil*, he had partaken of Immortality according to the *Mystery* of a *two-fold Man* as before; but that under the *Curse*, and during the Continuance of the present Life, the Called are called to no higher an Enjoyment, than that it is given them to eat of the HIDDEN MANNA: It is therefore that our Lord spake partly in the *present*, and partly in the *future Tense*, as appears Ver. 40, 51 and 54.

THE said *bidden Manna* is our Bread from Heaven in the Condition of *Sojourners*; but that Mention is made of a being *raised up at the last Day*, Ver. 54. here was meant the *Resurrection Body*; whose Eating shall not be of the *Curse*,

but

but as heretofore observed, of the *Tree of Life* which groweth in the *Midst of the Paradise of God*.

AND as consulting the Scriptures for a farther Insight into this *Mystery*, we do find, that were-as our perishable *Bread* is not barely a *Symbol*, but as really composed of the identical *Sameness* of Matter, which in the Renovation, or Restitution of all Things, shall become *transsubstantiated* into the *Body and Blood* of Christ, even so that this BREAD hath been made Choice of as a *Figure* whereby these Mysteries might be apprehended.

IT appears that the *Manna in the Wilderiness* (as aforesaid) did prefigure the *hidden Manna*; and again, that the Institution of the SHEW-BREAD, was meant as a *Type* of a Correspondent, or collateral Signification, *Levit. xxiv. 5, 9*. But as venturing to appeal to the *Types* on Behalf of this the Doctrine of a *Transsubstantiation*, we do appeal to the Institution of the PASSOVER, *Exod. xii. 13*. Here the *Sacrifice* of a *Lamb* did prefigure the all *availing Sacrifice*: And that the People should have been commanded to eat the Lamb with *bitter Herbs*, hereby was represented our PRESENT Relationship to the VEGETABLE KINGDOM: And that the *Feast* should have been kept with *unleavened Bread*, hereby was represented the *Curse* of our present Distemperatures. *Seven Days shalt thou*

eat unleavened Bread; and in the Seventh shall be a Feast unto the Lord, Exod. xiii. 6.

COMPARE these the Words of the ancient Institution with the ever memorable Sentences which were spoken by our Saviour when partaking of the *Passover* at Even in the Presence of the Twelve, *Matt. xxvi. from Ver. 26 to 30.* concluding as follows, *but I say unto you I will not drink of this Fruit of the Vine, until that Day when I drink it new with you in my Fathers Kingdom.*

THERE are none who enterpret the Expressions, *this Fruit of the Vine*, as having been otherwise intended than as if it had been said, *THIS the Fruit of the terrestrial Vine.* And what would the Peoples that our Saviour should have meant by the Expressions *THIS Bread, THIS Cup?*

LET them ask of their *Pastors*, the Superintendents of Society, and it shall be expressly declared that hereby was meant whatsoever the *Bread*, whatsoever the *Cup*, whereupon the Ambassadors of Christ upon certain Occasions should be pleased in the After-times to vouchsafe their Prayers; and indeed it is universally preached that the Expressions *take, eat, this is my Body*, should have been spoken with some Relation

lation or Reference to our feeding upon Christ by Faith our present Subsistence spiritually upon that *Bread which cometh down from Heaven*: And that the Peoples should have been prevailed upon, to believe that when partaking upon certain Occasions of the unleavened Bread, they at such Times, more than at any other Time, should have supped upon the *Flesh and Blood of Christ* their Saviour; here is one of those Miracles, *Revel. xix. 20*! How shall it be accounted for?

WHY it seems that it is a Misapprehension whereinto we are fallen for the Want of an Acquaintance with the Doctrine of a *two-fold Man*, and a *two-fold Manner of Eating*.----I dare appeal to the Experiences of one and all, whomsoever they be, who ever did partake of the Ordinance called a Sacrament, that when returning from such their Supper, they have not been otherwise refreshed thereby than as they might have been at any other Time: For admit that one might venture to enquire what the Saviour should have meant by the Expressions *THIS Bread, THIS Cup*. It is answered in a Word (and that as we are thus at the Pains of having opened, and resolved at Large) upon a good and sufficient Ground, that the Breaking of the *unleavened Bread*, and communicating thereof to the Disciples then present, did barely refer to the *animal or Bestial Life*. *This is my Body which*
is

is broken for you. These Sentences (I say) were by no Means meant with Reference to our *present* Subsistence spiritually upon that *Bread which cometh down from Heaven*; (the Manna and the Shew-bread, as aforesaid, be the Types whereunto it is sufficient that in this Case we do appeal) but they did barely refer to our *present* and *future* Relationship to the VEGETABLE KINGDOM, and were spoken by Way of Explanation, as touching the *genuine Significancy* or *doctrinal Sense*, which till then had been couched under the Ordinance of the antient PASSOVER. And here is the Doctrine of a *Transsubstantiation*, the Type was fulfilled upon him the Anointed, so far as referring to him as an individual Person, when rising from the Dead *by the Glory of the Father*, whereas it shall remain to be unfulfilled upon the *Church* until the *Transsubstantiation* universal at the winding up of our Times. The Type was thus fulfilled upon him the *Anointed* (I say) but remains to be fulfilled upon HIS, at his coming, seeing that he himself was not thenceforth to *drink* of this *the Fruit* of our *Vine, the terrestrial Vine*, until that Day when he should drink it new with them the Individuals then present in his *Fathers Kingdom*.

So often as ye do eat this Bread, and drink this Cup, ye do shew forth the Lord's Death till he come, 1 Cor. xi. 26.

Our

OUR *holy Communion* says one; a *Means of Grace* says another; and a *Seal of the Covenant of Grace* says the mighty Man: While so willingly forsaking the Idea of SUPPER and PASS-OVER do these think what a *Supper* is at Hand? *And he cried with a loud Voice, saying to all the Fowls of Heaven, come and gather yourselves together unto the Supper of the great God, that ye may eat the Flesh of Kings, and the Flesh of Captains, and the Flesh of mighty Men, and the Flesh of Horses, and of them that sit on them, and the Flesh of all Men, both free and bond, both small and great,* Revel. xix. 17, 18. Such the Fulfilling of the Type, which to the *Sensible* it is given to expect at the winding up of our Times. * Let us cast our Observations backward upon the ancient Institution of the Passover.

In the first Month, on the fourteenth Day of the Month at Even, ye shall eat unleavened Bread until the one and twentieth Day of the Month at Even.

Seven

* And would the Inquisitive the Nature of the Passover? It is here, Ver. 9. *And he said unto me, write blessed are they which are called to the Marriage Supper of the Lamb.* Here to feed upon the Lamb antitypically, is to feed upon and be clothed with Immortality according to the Mystery of a two-fold Man. Such the Preservation of their *Flesh*, while the *Flesh* of the Beast shall be torn from off his Bones a Prey to the hunger Fire of an *unreconciled MARS*: It is hence that the *Supper* is distinguished in Answerableness to the slaying of the first Born in *Egypt*; the one is called the *marriage Supper of the Lamb*, and the other is called the *Supper of the great God*.

SEVEN Days shall there be no Leaven found in your Houses; for whosoever eateth that which is leavened, even that Soul shall be cut off from the Congregation of Israel; whether he be a Stranger, or born in the Land, Exod. xii. 18, 19. see the Chapter at large.

THAT the Eating should thus have been restricted within the Limitations of the *mystical Seven*, to begin and expire at Even, how answerable to our Doctrine of the TIMES, viz. the *Week of the World! Seven Days shalt thou eat unleavened Bread, and in the Seventh shall be a Feast unto the Lord.* Wherefore unleavened? It is answered as before, because intended as a *Figure*, pourtraying and signifying our present Relationship to the VEGETABLE KINGDOM; our present Subsistence upon that Earth which was cursed for our Sakes. It is hence that our Lord first brake of the unleavened Bread, and then blessed it; for had the Bread been already blessed, the Evangelists might have spared the Commemoration of this particular Circumstance.

Now query of what great Service or Importance to the Almightyness of God were the Ordinances of old, that from *Even to Even* whosoever should be found to have eaten but a Morfel of leavened Bread, that Soul should be cut off from the Congregation of *Israel*? It is answered

Answered the Services be on our Part. And where-
 in shall it be presumed that we ourselves, the
Church, or Mankind in general have known, or
 hereafter shall experience a being benefited by
 these the Ceremonials of the former Administra-
 tion? It is answered, that so far as the same (as
 might be instanced in this the said Feast of un-
 leavened Bread in particular) ought by us to be
 considered as a *Means of Grace*, it is because of
 their doctrinal Significancy, seeing that *not one*
Yot or Tittle should pass from the Law till all be
fulfilled. The said anual Feast as aforesaid was
 ordained a *Figure*, holding forth the *Nature and*
Condition of the outward TABLE. *Let their*
Table become a Snare before them, and that which
should have been for their Wellfare let it become a
Trap, Plalms. lxii. 22. or according to the after
 Citation of the Apostle, *let their Table become a*
Snare, and a Trap, and a stumbling Block, and
a Recompence unto them, Rom. ii. 9.

WE have mentioned *three* several Conditions
 of Eating: To eat of the *Tree of Life* is peculiar
 to the *Resurrection Body*: Whereas it is the ex-
 perience of the faithful Disciple, that so far as
 partaking of the *bidden Manna*, the outward
 Table is to him a Blessing.

UPON this Ground it is that there is found in
 the Testaments the mention of a Table and Tables.

THE Surfeiting and Drunkenness of the *Beast* is at that *Table* which may either be a *Blessing* or a *Snare*; it being impossible that we should not mispurfue the Enjoyments of Time, any otherwise than as conducted by the Movements of a Wheel as it were in the Middle of a Wheel.

THE Feast of unleavened Bread was annually observed, and had its Beginning and Ending at *Even*: Hereby it was shewn that our *Table*, the *Table* of our present Relationship to the vegetable Kingdom is *transitory*; that it continueth but for the Space of *seven Days*; * whereas the Institution of the *Shew-bread* was otherwise: *Thou shalt set upon the Table Shew-bread before me alway*, Exod. xxv. 30. Hereby it was shewn that our eating by Faith is *continual*: For *this is that Bread which cometh down from Heaven* (said the Saviour) *that a Man may eat thereof and not die*, John vi. 50.

I will now suppose that it is demanded, is there nothing that might be alledged in Vindication of certain of our *religious Performances*, now authorized by a Custom of a long Continuance, that might exempt us from the Imputations of *Idoltry* herein, particularly the Article of a *Formale* now under Consideration? For me I am willing to confess that such hath been my Ignorance.

* Seven Thousand Years.

Ignorance and inadvertency even until the present Juncture, I have all a long taken it for granted that the Supper had been actually retained and approved of by the primitive Church, and in the Time of the Apostles in the Nature of a *Sign*, or *Ceremony*.-----But I have now to declare, and do hereby give it forth to the World for the Edification and Information of whomsoever it may concern, as a plain and most indubitable Certainty, that this was by *no Means* the Case: For a full and sufficient Demonstration I do appeal to the Epistles of the Apostles, particularly the 10 and 11 Chapters of the first Epistle to the *Corinthians*.

It appears that when discoursing of a *Cup*, and *Bread*, 1 Cor. x. 16. the Apostle was not speaking of a *Ceremony*, but of their eating and drinking at large in the *Capacity of Christians*, seeing that the Aim and Design of the Admonitions here recorded, was on Behalf of the Scrupulous about partaking of such Meats as were offered in Sacrifice to Idols.

16 The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?

17 For we being many are one Bread, and one Body: For we are all Partakers of that one Bread.

18 Behold Israel after the Flesh: Are not they which eat of the Sacrifices, partakers of the Altar?

19 What say I then? That the Idol is any Thing, or that which is offered in Sacrifice to Idols is any Thing?

20 But I say, that the Things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: And I would not that ye should have Fellowship with Devils.

21 Ye cannot drink the Cup of the Lord, and the Cup of Devils: Ye cannot be partakers of the Lord's Table, and of the Table of Devils.

22 Do we provoke the Lord to Jealousy? Are we stronger than he?

23 All Things are lawful for me, but all Things are not expedient; All Things are lawful for me, but all Things edify not.

HERE the CUP, and the TABLE I say, were mentioned according to the *Indefinite Sense*, in which, as we have thus been endeavouring to maintain, the *Cup* and the *Bread* had been preached by our Lord at Supper.-----And query how standeth the Controversy which is already begun, and is likely to subsist between the *Worshiper in Spirit*, and the *Advocates and Administrators* of that holy Ordinance called a *Sacrament*?

WHY

WHY it seems that the *Latter* will not acknowledge the *Former* to be a Christian, for that it is his Duty to lift up the Banner against *Priest-craft*, to contribute his Endeavours towards *bearing up the Ark of the Testimony* against SUPERSTITION and IDOLITRY: The *One* may have an Interest in affirming, the *Other* in denying, is constrained to act upon Principles of Duty; but he shall not be accounted of as worthy of the Name of *Christian* (I say) because he will not bow down to the *Imagery* of the BEAST; because he will not comply, or encourage in others a Compliance with such Practices as by him were never experienced to a *Means of Grace*.

THE *Former* is less rigid; he is sensible that however the strong Holds of *national Idolitry* must at length be pulled down, yet that the Work is of God, and must be accomplished in Time, and Order, and Manner, and by such several Gradations, as from Time to Time hath been, and shall continue to be conducted by him of whom it is written, that *he worketh all Things according to the Council of his own Will*, and therefore that during the TIMES of our Captivity, and until the *Evil* becomes openly detected, there is a Possibility that a Man either may or may not be a Christian, however partaking or not partaking of the *Ordinances* so called; to him are *all Things lawful, but all Things are*
not

not expedient: He cannot be at once a Partaker of the *Lords Table* and at the *Table of Devils*; he rejects the *accursed Dinner*, not because of any Defilement that should peculiarize the Materials which are used upon the Occasion: The *Idol is not any Thing*; the *Bread*, or the *Cup* is not either the more or less holy, or unholy, for Matter of any Enchantment which the *Administrator* is capable of bestowing upon it, yet the Word of the Lord is on this Wise:

WHEREFORE *if ye be dead with Christ from the Rudiments of the World, why, as though living in the World, are ye subject to Ordinances (touch not, taste not, handle not: Which all are to perish with the using) after the Commandments and Doctrines of Men?* Col. ii. 20, 21, 22.

FOR had we really the *Signs*, how gross, how notoriously abominable the Doctrines of a *sacramental Union*, as tho' the Institution of the *Feast of unleavened Bread* had been designed a Type of our *feeding upon Christ by Faith*, when meant of no other than the *Bread* of our *fallen Estate*! What a MIRACLE of *Priest-craft*, that by the Dint of that Superiority of Understanding, which ever since the Beginning of the Apostacy the several Orders and Degrees of *Clergy* have assumed to have been possessed of comparatively with the Understandings of other Men, we should

should have been so far catechized *out of our Understandings*, as that when it is expressly demanded, we are incapable of holding forth for ourselves, whether any more benefited by the Materials administered by the Priest under the Notion of a *Means*, than by our eating and drinking in ordinary, of other Materials, and at other Times.

THE Ox knoweth his Owner, and the Ass his Masters Crib: Could either of these but speak, one might reasonably expect of them a pertinent, or at least an intelligible Account of their Appetites and Enjoyments: Whereas do but ask of the modern Communicant, when returning from Supper, concerning the *Nature, End,* and *Excellency* of the sacramental Fare, and he is not able to hold forth a *Consistency* concerning whether he may have been supping upon that *Meat and Drink* which cometh down from God out of Heaven, or whether he may have been eating and drinking like a Beast upon a pitiable and most contemptible *Formale* of his own setting up.

HAD the Ceremony been derived from the *Apostles*, or *primitive Believers*, then it might have sufficed that we only might have had to have insisted upon the Certainty of its having been sophisticated; whereas it is now held forth, and
publickly

publicly declared to be no otherwise than strictly of a Piece with the *seven Sacraments* of the *Church of Rome*. That by no Means may it rightly be deemed (as by many it may hitherto have been) such an *Ordinance* as had been really authorized by the Saviour, and which during the Times of the Apostacy should have been vitiated or sophistigated by the Inventions of Men, but that from first to last it is wholly and entirely an *Ordinance* which by the *Beast* hath been set up.

By *Adam* the first the *Curse* came, through his *lusting* or *longing* after that State or Condition of eating which we do now experience to be ours : We are sensible that it is a State of *Surfeiting and Drunkenness*. By the Intermediation of a *second Adam* should this CURSE be destroyed, vanquished or done away. It is therefore that the Lesson thus recorded as before, *Matt.* xxvi. 26 to 30. was intended a full and sufficient *Directory* (so far as any verbal or doctrinal *Rule* could at this Time have been given) I say a full and sufficient *Directory* to the *future* CHURCH MILITANT, for a temperate and orderly Œconomy in its eating and drinking of the present VEGETABLE KINGDOM : For whereas we are by Nature and Instinct inclined to disapprove of an indecent or unmannerly Behaviour at Table ; here we find it sufficiently resolved

ed upon what Manner of Basis we ought as Christians to approve, or disapprove herein.

UPON the Occasions of our eating and drinking together, so far as agreeing to partake at the *same Table*, the People of all Conditions, Degrees, or Denominations, of all Nations and Complexions, Friends or Enemies, be unanimously addicted to the Exercise of an equitable and uniform Complaisancy towards each other: Here, in our said Lesson, vouchsafed by the Saviour to his Disciples at Table, we find it sufficiently intimated upon what Manner of Basis these our Decencies and Complaisancies be originally founded, and shall finally terminate.

15 And he said unto them, with Desire have I desired to eat this Passover with you before I suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God.

17 And he took the Cup and gave Thanks, and said, take this, and divide it among yourselves.

18 For I say unto you, I will not drink of the Fruit of the Vine, until the Kingdom of God shall come.

H h

19 And

19 And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, this is my Body which is given for you ; this do in Remembrance of me.

AND according to the After-citation of the Apostle, *he took the Cup when he had supped, saying, this Cup is the New Testament in my Blood: This do ye, as oft as ye drink it, in Remembrance of me, Luke xx. and 1 Cor. ii. 25.*

HAD the Perpetuity of a Ceremony been here intended, then by Way of Distinction from the whole of the other Ceremonies, the *Feast of unleavened Bread* had been intended hereby to have been thus perpetuated: But as we interpret these Sayings to have been meant of our feasting upon the *unleavened Bread*, not according to the TYPE, but according to the MORAL of the Type, as we do hereby declare it most indubitably was, the Interpretation is as follows. “ I
 “ would that so often as partaking together at
 “ the Table of your *unleavened Bread*, the present
 “ Condition of your feasting upon the *perishable Earth*, such your eating and drinking
 “ together should be according to the *Example*
 “ which is now set before you ; that as my Disciples
 “ ye do hencetorth partake of THIS Bread,
 “ and drink of THIS Cup, in Remembrance of
 “ him whose Body is broken for you.”

FOR

FOR however the Saviour was not thenceforth to drink of the *Fruit of our Vine*, the terrestrial Vine, yet the Feasting of the Church was during its militant Condition upon Earth, to be upon the *unleavened Bread* of the CURSE: It is therefore that so often as the Christians should partake of *that Bread*, whose *crude, unholy and unleavened* Condition was in him become broken, such the Eating and Drinking of the Faithful upon Earth was to *shew forth the Lord's Death till he come*.

HERE the Mystery so worthy of having been till this Time concealed under the Shadow of a *former Ceremonial* was in Measure unveiled, and when the *Hand Writing of Ordinances became nailed to the Cross*, Col. ii. 14. here was an *End* of the MOSAICAL ADMINISTRATION. But in what Sense were the former Ceremonials now caused to cease? It is answered, by no Means as if they were passed away, or might now be no longer remembered. The hand Writing of Ordinances became nailed to the Cross, yet nothing was there passed away, or should pass unfulfilled. The Time is yet to come wherein the hitherto untried and little thought of Destination of the *Types* shall but begin to be revealed.

THE Scriptures indeed have been called the RULE; to the *Beast* they are abundantly disco-

vered to have been such a *Rule*, as by the *unstable* have been *wrested to their own Destruction*: By the Called they are however experienced to be an *excellent Rule*, if not such a *Rule* as can be applied to our extempore Conduct in the Nature of *penal Law* as the Beast would so willingly have it, or that in any Shape will suffice in the Stead of a *vital* and more extempore *Rule*, yet an *excellent Means*, and entirely becoming the Wisdom and Providence of God, whereby Light should communicate with Light, to the Conviction, the Edification, and strengthening of one another.

THERE is a Possibility of an Acquaintance with the Mysteries without being concerned with the *Scriptures*, yet to prophecy of the Things which are to come with the Peoples of our *latter Days* might pass for a presumptuous, a vain, and but an *ipse dixit* Under-taking, were it not for that so it is ordered; there are the *Types*, there are the *Testaments*, the Records of *former Transactions* whereunto it is ordained that our Appeal should lie. It is hence the Possibility of an UNIVERSAL OVERTURNING; for by the Means of a *Scripture Interpretation* it is possible (as hath been instanced in Times past) that the Overflowings of sudden Conviction should be poured upon whole Nations and Societies of People at once, when otherwise it

it could not have been that *Light* should communicate with *Light*, and *Faith* with *Faith* in any so effectual a Manner.

THE *seven Forms* of a RIGHT UNDERSTANDING (as hinted already, and as hereafter shall more fully and circumstantially be resolved at large) do play as in a *Circle*: And it never was ordained that the important Truths, which do relate to the Concerns of an *Hereafter*, should have been opened and communicated by the Way of an Appeal to the Understanding of the *natural Man*, until the *mystical Circle* should be closed upon the ENDS OF THE EARTH.

THERE are Characters who are welcome to hold it forth as their Opinion, that most undoubtedly *the Fathers are fallen asleep*, and therefore that *all Things continue as they were from the Beginning of the Creation*. That for a long Succession of Ages the Vision hath been sealed, and therefore that forever it shall remain so to be. Let them abide by their Opinion so long as they are able: I would not that all should believe at once, because it never was ordained to be possible.

WHO have Ears to hear let them hear! The Day which is opening is a DAY whereof the like was never known, ever since the Day wherein God first *breathed into our Nostrils the Breath*

Breath of Life: It is that Day wherein all the Prophets have gloried and rejoiced ever since the Beginning of the World.-----It is a Day whereunto whatsoever is recorded in the Testaments to have been transacted between God and his Church ever since the Beginning of Times, shall be found to have been but Preliminary, or as it were subservient: Its distinguishing and specific Transcendency consisteth herein, namely, that it is the TIME wherein, according to St. John, *they that dwell on the Earth shall wonder (whose Names were not written in the Book of Life from the Foundation of the World) when they behold the Beast that was, and is not, and yet is.*

Lo the superintendent BEAST, whose Part it is to sit as upon the *Mount of the Congregation* &c. Isa. xiv. 13. The Ministers, which now are called the *Ministers of Gospel*, have ceased from the Vanity of pretending to hold forth the TRUTH; and when fighting with Infidels and Fanaticks, in Vindication of their espoused Cause, are contenting themselves with holding forth the Truth-of-Christianity. And what shall we say? Is it possible that the Truth-of-Christianity itself should be so held forth, as that when it is preached it is very little better than an *Inconsistency*? An Inconsistency confutes and condemns itself: And an *Incongruity* or *Inconsistency* of Doctrine is that
which

which in the Language of the Testaments, and in the evangelical Sense, when mentioned comparatively with Truth, is always mentioned by Way of Contradistinction therefrom, as being directly opposed thereunto, and is therefore called a *Lie*. And who shall say how unwarrantable in me might one venture a little beyond the ordinary Boundaries of an infidel good Breeding, in prefixing the Idea of a *Lie* to the *Truth of Christianity*? I would forbear to offend the Delicate by a direct Application of the Word; the *Truth of Christianity* is sufficiently extant, let it speak for itself.

BUT hear me, you whose particular Unhappiness it may be that you cannot believe! Shall we therefore be out of Conceit with Religion? Not so, God forbid. It is our Business at Times to expose, but never to enveigh against the actual Being of *Error*. The Antichristianism, which for so considerable a Succession of Ages may have hitherto prevailed, hath been, and remains to be that *strong Delusion* whereby the Peoples should have been induced to *believe a Lie*, 2 Thes. ii. 11. Shall we enveigh against this *strong Delusion*, as being that which ought never to have been? Not so, God forbid; it is a *Mystery*; it is no other than that *strong Delusion* which God should send. Whence the Knowledge

ledge of *Truth*, without the Possibility of *Error*? Whence our Ideas of *Right*, without a Possibility of *Wrong*? Or a Sense of *Good*, without any Possibility of *Evil*? Let us remember the Parable of the *Tares*, Matt. xiii. Without any Contradiction, no Argument. Without any Conflict, no Victory, and according to the Doctrine of a certain plain spoken Disciple of the latter Days, no *Cross*, no *Crown*. Wherefore should the Lord have hardened the Heart of *Pharaoh*? *The Lord said unto Moses, Pharaoh shall not hearken unto you; that my Wonders may be multiplied in the Land*, Exod. xi. 9. We read, Matt. iii. *In those Days came John the Baptist, &c.* Whence the *Energy* of *Style*, and *Excellency* of *Doctrine*? That plain spoken magesterial Air so becoming the Dignity and Character of a Prophet, from Verse 7 to 13. were it not that there were then in Being, towards whom his Discourse should have thus been directed. And when the Saviour at first made his Appearance among Men, had there nothing been *lacking*, and nothing *out of Order*, then it had not been known that he was capable of *instructing*, or *reprebending*. He would have had no News to tell, or would any have given heed to whatsoever he might have had to say: For, says the Saviour himself, *they that are whole have no need of the Physician*.-----So now, of what avail that there should be any such Thing as a *Knowledge* of

of *the Truth* upon the Earth, had it not been that according to the antient Predictions there should *many Antichrists*, and *many false Prophets* have arisen? The Reader may be pleased to observe by the Whole of our present Discourse, that *Truth* and *Error* is continually brought into a Contrast or Comparison. Had there never been a *Wrong*, who is there that should ever have been able to declare what is *Right*? Or were it not that many have erred, whence the Pleasure and Satisfaction whether of the Writer and Speaker, or to the Reader and Hearer, of the one in declaring, and to the other in rightly apprehending, and in duely considering the Truth.

THE Deceiver and the Deceived are his.
Job. xii. 16.

THAT Good and Evil, *Fire* and *Water*, should have thus been set before us, it is all a MYSTERY; it is as the fallow Ground of our *probationary State*. The Complicated Multiplicity of all our Evils, whether *Natural* or *Moral* consisteth in a DISTEMPERATURE; or may one rather say, a complicated Variety of *many Distemperatures*; the want of an *Harmony* or *due Proportion*; the mutually agreeing together of many diversities to the Constituting of a *Perfect*, the *naturally Perfect* or moral whole.

And as by the Agency of the Creatures
these

these our several *Distemperatures* do at the first Commence, such the Wonderful Oeconomy of the Divine Procedure, it is ordained, that throughout the Wrestlings and Jostlings, the Turnings and overturnings, the Travellings and Groanings of all Things together in Pain; the BIRTH should at length be brought forth, no otherwise than in the Way of a *Sacrifice* or *Voluntary Oblation*, the last Enemy that shall be destroyed is Death. 1 Cor. 15, 26.

And now as Returning to our Matter, I would willingly forbear to assume, (be the Glory unto God) but give me leave to declaine how WONDERFUL! that while it is the Part of a well known *Character* to Preach and Perform by a *Rule* while Preaching the KINGDOM, and saying within himself, is not this the KINGDOM is not this our City the CITY which I have built, is not this for the House of the KINGDOM, the Scriptures called the RULE should thus suddenly, thus forcibly have been Wrested from out of his Hands, the Arbitrary Jurisdiction of this our said well-known *Character*, whilst unable to say within himself upon the Occasion, My Soul is my own! Thus forcibly Wrested, not from out of the Hands, or from under the Arbitrary Jurisdiction of a *Man*, not singly of a People, a Council, or Society of Men, or of

of *Peoples* with *Peoples* enleagued and combined together, but from out of the **H**ands, and from under the arbitrary Jurisdiction of a *Character*, I say a **C**HARACTER universally from the rising of the Sun, to the going down of the same.

THAT however confused may have been the Diversities and Variabilities of our several Opinions, in this the Article of a Sacrament (mistakenly so called) there should have been the Possibility of a future **U**NANIMITY in Reserve, by a Means so unexpected an **A**PPEAL to the *Types* of the former Administration.

ARE there any who when condescending to account of themselves as being thoroughly interested in the *Right* or the *Wrong* of the Matter, who when having considered, shall not instantly acknowledge to the *Validity* of our Scripture Interpretations? No nor when actually convinced is there that *Cajaphas*, or that *Pilate* upon Earth so cunning or so powerful as to succeed in their Endeavours, whether to *preach* or to *menace* them out of their Judgment.

HERE is therefore the Opening of the two leaved Gates. Thus saith the Lord to his anointed **C**YRUS, whose *Right-Hand* I have bolden to subdue Nations before him, and I will loose the Loins of **K**INGS, to open before him the two leaved Gates, and the Gates shall not be shut, &c. *Isaiah* xlv. 1, 2, 3.

SILENCE!

SILENCE !----*Get thee into Darknefs, O Daughter of the Chaldeans ; (most assuredly if ever, it may now be said unto thee, that) no more shalt thou be called the Lady of Kingdoms. Isaiah xlvii. 5.*

For as the Lightning cometh out of the East, and shineth unto the West, such the UNANIMITY of the Faithful in this the Day of God's POWER. *Thy People shall be a willing People, in the Day of thy Power, from the WOMB of the MORNING. Psalms cx. 3.*

I would willingly forbear to assume, it may be that as yet I am but toiling under the Predominancy of an enflamed Mars ; or in the Language of a Character, an Over-heatedness of the Imagination ; be that as it may, it is the TIME that speaketh, it is the Finger of God that pointeth, saying there is the TABLE, an ABOMINATION, a TABLE which by the BEAST hath been set up.

How fares it with the WOMAN ? (indeed who could have believed it,) “ The PRESENT ” (saith she) “ is the ÆRA, wherein the “ *Heathen* shall be added unto mine Inheritance, and wherein the *Dispersed* of THAT “ HOUSE which was once the favoured of Nations, shall be caused to dwell in in my Tents.

HER Opinions herein be unsupported by the Testimony of the Scriptures. FOR

“ FOR the LORD will have Mercy on *Jacob*,
 “ and will yet choose *Israel*, and set them in
 “ their own Land: And the Strangers shall be
 “ joined with them, and they shall cleave to the
 “ House of *Jacob*. And the People shall take
 “ them, and bring them to their Place: And
 “ the House of *Israel* shall possess them in the
 “ Land of the LORD, for Servants and Hand-
 “ maids: and they shall take THEM Cap-
 “ tives, whose Captives they were, and they
 “ shall RULE OVER their Oppressors. And
 “ it shall come to pass in the Day that the LORD
 “ shall give thee Rest from thy Sorrow, and
 “ from thy Fear, and from the hard Bondage
 “ wherein thou wast made to serve, That thou
 “ shalt take up this Proverb against the King
 “ of *Babylon*, and say, How hath the Oppressor
 “ ceased! The golden City ceased!” See *Isa.*
 xiv Chap. to the End.

THE *Types* of the former Administration have
 severally and individually a like pregnant and
 powerfull Unfolding: The Present is but barely
 an Instance, such as may serve to the Enquirer
 as an Instance, whereby it may be given him to
 apprehend in what Manner it is ordained that
 the Mystery of Iniquity shall be found to have
 been subservient and subordinate to the *Mystery*
 of our future ZION.

To proceed as was proposed in making our Appeal to the said succeeding Chapter, the Eleventh of the Epistle to the Corinthians.

It appears at the very first Glimpse, that when the Apostle introduces the Commemoration of the *Lesson*, which as aforesaid was promulged by the Saviour at Supper, the same is introduced in the Way of holden forth a Piece of News. *For I have received of the Lord &c.* Ver. 23, 24, 25, 26. Whereas had the *Supper*, wherewith these *Corinthians* were so mightily taken, been no more than a *formal Supper*, how impertinent that the Institution of this Supper should have been thus related by Way of Narrative, when surely it must have been sufficiently well known before!

THE Word *Supper*, as here occuring (in short) was thus made Choice of by the Apostle no otherwise than according to the MORAL of the *Supper*, as the same hath been already declared and resolved at large.

WE have mentioned *three* several Conditions of Eating, each *different* from the other, and yet each of them strictly *analogous* to the other. And here give me Leave to observe that the *Reasonings* of our modern *Reasoners*, as touching the Mystery of a *two-fold* Manner and Condition
of

of Eating, be no otherwise than strictly of a Piece with the *Reasonings* of certain of the former *Reasoners*. We read *Mark viii.* as follows.

15 And he charged them, saying, take heed, beware of the Leaven of the *Pharisees*, and of the Leaven of *Herod*.

16 And they reasoned among themselves, saying, it is because we have no Bread.

17 And when Jesus knew it, he saith unto them, why reason ye, because ye have no Bread? Perceive ye not yet, neither understand? Have ye your Heart yet hardened?

18 Having Eyes, see ye not? And having Ears, hear ye not? And do ye not remember?

19 When I brake the five Loaves among Five Thousand, how many Baskets full of Fragments took ye up? They say unto him, Twelve.

20 And when the Seven among Four Thousand, how many Baskets full of Fragments took ye up? And they said Seven.

21 And he said unto them, how is it that ye do not understand?

THE Scripture thus cited, is directly a Parallel to the other under Consideration.
1 Cor. xi.

17 Now in this that I declare unto you, I praise you not, that you come together, not for the Better, but for the Worse. 18

18 For first of all, when you come together in the Church, I hear that there be Divisions among you; and I partly believe it.

19 For there must be also Heresies among you, that they which are approved, may be manifest among you.

20 When ye come together therefore into one Place, this is not to eat the Lord's Supper.

21. For in eating, every one taketh before other his own Supper: And one is hungry, and another is drunken.

HERE is most manifestly the ANNALOGY whereof we have been speaking. It was not possible that the Apostle should have represented to these *Corinthians*, the Nature of *Schism* and *Dissention* among Brethren, in any so apt, so direct, or (*Multum in Parvo*) in any so fundamental or so full and expressive a Manner in any other Way, or Manner of Speaking than such as is here made Choice of.

THE Doctrine of the Supper, as already it hath explained, did most directly and immediately refer to an orderly and commendable

Unanimity

Unanimity and Decorum, in partaking at the Table of our present Relationship to the vegetable Kingdom. But as when speaking of a *Leaver*, the *Leaver of the Pharisees*, by the Saviour was intended the *Manners, Principles, and Doctrines of the Pharisees*, the Present is directly a parallel Case: And it is hence that we do account for so short and sudden a Transition from the Mention of *Herefy* and *Division*, to the Mention of an *Hungering* and *Drunkenness*, Ver. 21.

So intimately acquainted was this great Apostle with the Nature of *Schism* and *Dissension* among Brethren, he knew that the one Kind of Disorder was most directly of a Piece with the other; for as *Unanimity* is the sure Characteristick of real Christians, and as this Unanimity is maintained by the Means of a fellow Feeding upon the Unity or Oneness of Deity, so the Nature and Manner of *Schism* and *Dissension* among Brethren could not have been so aptly pourtrayed, any otherwise than as thus it is shewn to have been strictly of a Piece with an ill conditioned and unmannerly Behaviour at Table.

THE *Mind of the Spirit*, or as I may say, the *End and Aim* of the Writer was to enforce the Doctrine of a *Brotherly Unanimity*: Herefy and Schism was that which he had first and principally in View; but as every Kind of Unanimity,

whether in *Spirituals* or in *Temporals*, proceedeth from our intimate Relationship to *God* in *Christ*, so, whether these *Corinthians*, to whom the Epistle is written, might, or might not have been actually addicted to the Disorders of such an Hunger and Drunkenness as is thus described, so pregnant the Sense of the Writer in this particular Portion of Scripture, the utmost that could have been said, is here advanced, for the *Nature* and *Extent* of *Christian UNANIMITY* in every Sense.

FOR as we enter a little deeper into the Matter, the ever memorable Sentences, *this is my Body, this is my Blood,-----This do, &c.* Do not barely and superficially respect the Œconomy of the Table, in Manner and in Form; there is always more than we are able at once to comprehend in whatsoever did proceed from his Mouth of him whom it is written that he *spoke as never Man spoke.*

FOR as is the Œconomy or Condition of mine Affections, the Affections of a two-fold Man, such is the Condition of mine eating and drinking at the outward Table; and as is the State or Condition of my partaking at the outward Table, such the Condition of my Blood and Spirits, the animal Œconomy, or nervous System; and as is the State or Situation of such the animal

mal Economy, such my Behaviour and Conversation at large: And it is hence the Transition from *Heresy*, or party Animosity to the Mention of an Hunger and Drunkenness, and thence to the Mention of the *Cup* and the *Bread*.

It is abundantly obvious now, and extremely open to the severest Reprehensions among Certain that I could name, that upon our having heard the Sound of the glad Tidings of Gospel, or when having been touched and delighted upon the hearing of a valuable Discourse, or such as might be accounted of a *living Testimony*, we can but hardly forbear holding forth an idle Prate upon the Occasion when Meeting is over. And we may take it for granted, that of these hungry and drunken *Corinthians*, the early Profelytes to the Christian Faith, there were undisciplined and unreformed Persons among them, who, when assembling together into one Place, were addicted to an undue and undisciplined Talking about *Christ* and the *Kingdom*, and the Things of God, to the annoying and burdening of their more sensible Brethren. For whereas we do here meet with so binding and restrictive a Caution, that they should be aware of their Unworthiness: It is impossible that any other should have been here intended than a Snub to such Persons as these. We may well

take it home to ourselves; for *let him that nameth the Name of Christ depart from Iniquity*: The Name of God, or of Christ, in the Mouth of the unconverted, unreformed *Beast* (Let the praying Formalist take it home to himself) is always disgusting and burdensome to sensible Minds;---perhaps more so in the Mouth of the *formal Devotee*, when praying to the *Image of the Beast*, than in the Mouth of a very different Character: And here is the UNWORTHINESS which the Apostle was at this Time concerned to reprehend.

AN inconsiderate, licentious, or undisciplined Talking, is more than a *similar* or comparative Evil: It is MORE than similar to an Hungering and Drunkenness, such as is here described: It is in Strictness no other than a different Shew or Manifestation of the very SAME Evil.

AT our Eatings and Drinkings together it is impossible that we should commune in the Capacity of Christians, so long as the distemperatures of the bestial Affections do predominate; and it is impossible, that as touching the Things of God in our Preachings, Prayings and Conversations, we should not burden and offend one another, so long as the Distemperatures of the bestial Affections do predominate.

AND

AND here is the unworthiness I say, which the Apostle was at this Time concerned to reprehend.

“ WHEREFORE, whosoever shall eat this
 “ Bread, and drink this Cup of the Lord un-
 “ worthily, shall be guilty of the Body and
 “ Blood of the Lord. But let a Man examine
 “ himself, and so let him eat of that Bread, and
 “ drink of that Cup. For he that eateth and
 “ drinketh unworthily, eateth and drinketh
 “ Damnation to himself, not discerning the
 “ Lord’s Body.” Ver. 27, 28, 29.

NOT for their Drunkenness at the celebrating of an holy Ordinance were these the early Believers in the Name of a Christ thus dealt with; for Ages and Generations the Idea of Sacrament was as yet unborn: But severely they are taken to do for the Distemperatures of their Affections. It seems there was a Cause in that their *coming together was not for the Better, but for the Worse*, Ver. 17. The Lesson under Consideration, is more excellent than as if the Apostle had said you are at present Wrong, and I would have you be at Rights; for it appears that he endeavours to make them acquainted with the Nature and Condition of these their Distemperatures, in Order that they might know and be ashamed of such their Situation, and of Consequence judge and reform themselves.

THE

THE Church did at this Time consist partly of such Members as lived seperate as we do now, and partly of such as had their Eatings and Drinkings in common; and when communing together, whether by Night or by Day, whether eating or drinking, or whatsoever they did in the Capacity of Christians, it was recommended that all should be done to the Glory of God: Such their Communion might not have been called a Supper in the ordinary Way of speaking, yet how properly was it called a *Supper* (as is instanced upon the present Occasion) in a *doctrinal* Way!

WHEN *Adam* was forewarned of the Knowledge of Good and Evil, he was forewarned of the *Distemperatures* that might arise through *Lust*: He was forewarned of the Predominancy of the bestial Affections; and if criminal in *Adam* the First, that he should have lusted after that State or Condition of Eating, which in common with the Beasts of the Earth we do now experience to be ours, it was highly unwarrantable in these the early Disciples and Followers of the *Lamb*, whether in the Way of eating and drinking, or otherwise, that they should have communicated together in the Name of their Lord, whilst peaceably enjoying the undisciplined, unmortified Affections of their fallen *Estate*. *What, have you not Houses to eat and to drink in? Or despise ye the*
Church

Church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not, Ver. 22. Upon this Ground it is that he proceeds as before. For I have received of the Lord, &c. Ver. 23, 24, 25, 26, 27, 28, 29, and concludes, For this Cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged, &c. See to the End of the Chapter.

It was meet that a nervous and forcible Per-
spicuity of Language should thus have been
made choice of upon the Occasion, for that the
Passage compares with Gen. ii. 16, 17. *And the
Lord God commanded the Man, saying, of every
Tree of the Garden thou mayest freely eat: But of
the Tree of the Knowledge of Good and Evil, thou
shalt not eat of it: For in the Day that thou eatest
thereof, thou shalt surely die.* Here is a free and
universal Toleration of EVERY Tree of the
Garden thou mayest freely eat. He is not so
much as commanded not to lust; for that God
well knew that he would lust: *God doth know*
(said the Serpent, Gen. iii. 5) *that in the Day
that ye eat thereof your Eyes shall be opened, and ye
shall be as Gods; knowing Good and Evil.* God
knew that the Humanity would lust (I say) and
that by such Means the Curse should be awaken-
ed in the Elements of the outward Dominion:
So here the Apostle does not absolutely forbid
the

the *Corinthians* that they should not eat; but they are severely reprov'd, and at the same Time tenderly admonish'd that they should not lust. *When we are judged* (says he) *we are chastened of the Lord, that we should not be condemned with the World.* Wherefore my Brethren, when ye come together to eat, tarry one for another. And if any Man hunger, let him eat at Home; that ye come not together unto Condemnation. Here was a Lesson becoming the Dignity of an Apostle, for that in such Degree, as assuming to communicate in Publick, upon pretence of their being the Disciples and Followers of the Lamb in the unreformed Nature, as it had fared with our first Parents in the Beginning, so now with these they should be found eating and drinking unto themselves their own Damnation.

THUS far by the Way of a Re-promulgation of *genuine Gospel*, on the Behalf of that *Mystery* which by the Saviour was at first promulg'd; when partaking (as aforesaid) of the Passover in the presence of the Twelve.

LET us now return, as it is but Matter of Course, and revisit the *paradisacal Estate* of him by whom came *Death*: Let us consider more distinctly the Mystery of his unbroken Virginity, or the Mystery of that UNION, which under the Idea of a *Covenant* is held to have subsisted

listet between *Deity* and the *unfallen Humanity*. Let us endeavour fundamentally and circumstantially to consider *when. how*, and by what *several Gradations* the DISUNION did at first begin, was by Degrees continued, and at Length compleated by the Means of his partaking of the *earthly Tree*.

“ AND then appeared a great Wonder in
 “ Heaven; a Woman cloathed with the Sun,
 “ and the Moon under her Feet, and upon her
 “ Head a Crown of twelve Stars. And she be-
 “ ing with Child, cried, travailing in Birth,
 “ and pained to be delivered,” *Revel. xii. 1. 2.*

HERE is the CHURCH UNIVERSAL, *the Mother of us all*, Gal. iv. 26. And in Order to obtain, * we must return and begin at A B C: We must begin with *Adam* at *Alpha*, and pass along the Circle, until it be closed upon the *Ends of the Earth*; for that it is not till then that she obtaineth the Crown of twelve Stars as above.

“ AND there appeared another Wonder in
 “ Heaven, and behold a great red Dragon,
 “ having seven Heads and ten Horns, and se-
 “ ven Crowns upon his Heads. And his Tail
 L 1 “ drew

* To obtain those *clear* and *satisfactory Apprehensions*, and as was proposed in the *Beginnig*; so to obtain, is now deferred to some other Opportunity.

“ drew a third Part of the Stars of Heaven,
 “ and did cast them to the Earth: And the
 “ Dragon stood before the Woman which was
 “ ready to be delivered, for to devour her Child
 “ as soon as it was born,” Ver. 3, 4.

THE *Dragon* may not be understood of any single or individual Person, whether upon the Earth, or in the *Waters* under the Earth; but the *Dragon*, as thus mentioned, representeth the *dark Power*: It is PHARAOH the *Oppressor* universally: It is the Trinity of *Death* and *Hell* upon Earth, as manifested in the *Actings* and *Speakings* of Men: It is the *Tongue of the Egyptian Sea*, Isa. xi. 15.

“ AND she brought forth a MAN CHILD,
 “ who was to rule all Nations with a Rod of
 “ Iron,” Ver. 5.

Let me just observe, that here is *that Character* which cometh in the *Name of the Lord*, as mentioned in the *Beginning*, P. 4. *Behold, your House is left unto you desolate. For I say unto you, ye shall not see me henceforth, until ye shall say, blessed is he that cometh in the Name of the Lord*, Matt. xxiii. 38, 39.

THE *Man Child* is a Character, that is to say, it is a *Prophet*; it is to be understood of the

INTERNAL

INTERNAL BIRTH; with God it is a *Character*, a *Prophet*; *hated* by all his Brethren is he; a very great *Sufferer*, because ordained to be a very great *Conqueror*.

WITH God it is *that Character* of whom there was formerly a *Dream*, as follows. *And he dreamed yet another Dream, and told it his Brethren, and said, behold I have dreamed a Dream more, and behold the Sun and the Moon, and the eleven Stars made Obeisance to me, Gen. xxxvii. 9.*

WITH God it is a *Character* (I say) for according to the Mystery of a two-fold Man, he is *caught up* into the Mystery of a *Whee*le as it were in the *Middle* of a *Whee*le; or according to the Letter of the Text, he is *caught up unto God, and to his Throne, Revel. xii. 5.*

WITH God, it is a *Character*, and with Men, the ASS is *that Character*, Matt. xxi. 5. That the Ass should have been *tied where two Ways met*, Mark xi. 4. hereby was represented the *present Condition* of our Affairs.-----The *tied Ass* did represent the *present Condition* of the *Dispersed* of the ANTIENT ISRAEL :-----The *Ass*, and a *Colt the Fole of an Ass*, Matt. xxi. 2. did prefigure that Relation which henceforward there is to subsist between the *Restored* of the JEWS, and the *Redeemed* of the GENTILE CHURCH. *Tell ye*

*the Daughter * of Zion, behold, thy King cometh unto thee, meek, and sitting upon an Ass, and a Colt the Foale of an Ass, Matt. xxi. 5. " God shall enlarge Japhet, and he shall dwell in the " Tents of Shem," Gen. ix. 27.*

THE ASS representeth the *outward Man*, a patient Drudge and a great Burden Bearer;---its being *loosed* without the Permission or Consent of the Owner, did foreshew the Intervention of a singular PROVIDENCE, on the Behalf of the *Restored and Redeemed*, without the expresse Approbation of the TASKMASTER. *Loose them, and bring them unto me* (said the Saviour) *Matt. xxi. 2. And if any Man say ought unto you, ye shall say, the Lord hath Need of him, Ver. 3.*

THAT the then *sham KING* should have *sat* upon the ASS, hereby it was represented that the *Prophet*, our *Character* (as aforesaid) is not himself the Origin and Fountain of that *Kingly Power*, under which he acteth; but that he is actuated and conducted by a POWER which is *from above*.

THE Acclamations of the People, *Matt. xxi. 9. Luke xix. 37, 38.* being moved thereunto so strangely, and by a sudden Instigation, which themselves could not account for, did bespeak the

the VOX POPULI of the Time which is just commencing. *Blessed be the KING which cometh in the Name of the Lord: Peace in Heaven, and Glory in the Highest, Luke xix. 38.*

And some of the Pharisees from among the Multitude said unto him, Master, rebuke these thy Disciples, Ver. 39.

Jesus answered and said unto them, I tell you, that if these should hold their Peace, the Stones would immediately cry out, Ver. 40.

HIS entering the Temple in Type, is the EMMANUEL God with us of our Latter Days; it is God made manifest in Man, the Temple not made with Hands.

And Jesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the Tables of the Money Changers, and the Seats of them that sold Doves, Ver. 12. or according to the Evangelist John.

He found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changers of Money sitting, John ii. 14.

And when he had made a Scourge of small Cords, he drove them all out of the Temple, and the Sheep, and the Oxen; and poured out the Changers Money, and overthrew the Tables, Ver. 15.

HERE

HERE the *Scourging* of the TEMPLE did typify that *great* and UNIVERSAL OVERTURNING, which is instantly at Hand. *Babylon is fallen, is fallen; and all the graven Images of her Gods HE hath broken unto the Ground, Isa. xxi. 9.*

IT is to be effected by the Movements of the ETERNAL Providence, conjunctly and cooperatively with the EXTERNAL Providence. Here is that *Zeal against Zeal*, John ii. 17. See the Ninth of the Book of the Prophecy of *Isaiab*, Ver. 5, 6. *The Zeal of the Lord of Hosts will perform this*, Ver. 7.

SUCH the *Huxterings*, and *Barterings*, and *Money Changings*, between Character and Character in general, such the present *Crisis* of our Affairs, however it may formerly have been written of God's House, *my House shall be called the House of Prayer*, to us the Peoples of these our *latter Days*, it is become a *Den of Thieves*, Matt. xxi. 13.

THE Tables are now turned, for the Hour cometh, and now is, wherein he, in whose Right Hand be the *seven-fold* Movements of the *eternal Providence*, doth lift up an *Ensign to the Nations*, and here is the THEOCRACY,
 “ The seventh Angel sounded, and there were
 “ great Voices in Heaven, saying, the King-
 “ doms of this World are become the King-
 “ doms

“ doms of our Lord, and of his Christ, and he
 “ shall reign for ever and ever.” *Revel. xi. 15.*
 The Angel is here to be understood of the *internal Birth* as before; our Character, as aforesaid, being a Seventh in the Order of the *Mystery*. The Tables are now turned I say; the *Prophet* speaketh Peace and Reconciliation to the Disperced of the *Former*, whilst the WOE of that violent Lesson, *Matt. 23* Chapter, is denounced upon the *Scribes and Pharisees, Hypocrites* of the *present Administration*.

THUS the MYSTERY becomes revealed in its *Time*, to the preaching of this the *Gospel of the Kingdom*, for a Witness unto all Nations. Here is an higher Dispensation than ever was hitherto known. It seems as if the People of God should now make a very considerable Figure. *Behold the People shall rise up as a great Lion, and lift up himself as a young Lion; he shall not lie down until he eat the Prey, and drink the Blood of the Slain.* †

It is the *Forty and Second* Encampment, as by the Tenor of our whole Discourse; it is even the last Encampment upon this Side JORDON: * And it appears, I say, that the *Israel*

† *Numb. xxiii. 24.*

* Let the *Hebrew* original be consulted for the Meaning of the Word *Jordan*.

of God shall be at this Time very considerable among the Nations;-----yet the *Encampment* is but an *Encampment*, for in Proportion to the Excellency of so glorious a Manifestation the *Mystery* becomes preverted. This is that which seems to be intimated by the Words of the Text, in that the Gospel is to be preached for a *Witness*. *Then shall this Gospel of the Kingdom be preached in all the World for a Witness unto all Nations, and then shall the End come*, Ver. 14. There was presently a Changing of their Tune; To-day an *Hosanna to the Son of David*, and To-morrow, or within but a Day or two afterwards, *away with him, crucify him*; so now the Gospel is to be preached for a *Witness*, but there is presently a Changing of the Tune, the *Mystery* becomes preverted, the Beast gets an Assendency, the *false Prophet*, the antitypical *Baalam*, convicted of the Truth at the Mouth of the *Ass*, our Character as aforesaid, preverteth the *Mystery* to the deceiving of Thousands. And here is that so memorable a *Trespass*, the so inglorious and so lamentable a *Trespass against the Lord at Baal Peor*: † For here is *that Character* which sheweth Signs and great Wonders, insomuch, that were it possible, he shall deceive the very *Elect*.

WHEN

† Numb. xxv. and 31, 15, 16. Let the *Hebrew* original be consulted for the Meaning of the Word *Bael Peor*.

WHEN you therefore (says the Saviour) shall see the Abomination of Desolation spoken of by Daniel the Prophet, standing where it ought not: Whosoever readeth it let him understand.

THEN let them which be in Judea flee unto the Mountains. Ver. 16, 17, 18, 19, 20, 21, 22.

It is now that the Prophet who teacheth and preacheth in the Name of a Christ, as did Jesus at the Temple, Matt. xxi. 14, 15, 16. shall be again betrayed into the Hands of Sinners: And here is the SACRIFICE at Bozrah, an universal Betraying, and putting to Death over the whole World.

FOR here is that SACRIFICE at Bozrah which succeeds to the Scourging of the Temple. "The Sword of the Lord is filled with Blood, it is made fat with Fatness; and with the Blood of Lambs and of Goats, with the Fat of the Kidneys of Rams: For the Lord hath Sacrifice at Bozrah, and a GREAT SLAUGHTER in the Land of Idumea".

"THE Enthusiast is a Poet in earnest". How unusual soever it may be with some of us, to be in earnest about the Truth of Christi-

* Say the Criticks.

anity.

anity, Men are apt to be in earnest at Times, after one Sort or another-----Let them Criticise upon the Doctrines thus revealed in the the Openings of the Mystery.

N.B. I would not be understood by those Figures P. 116, as if really it were possible that hereby should have been portrayed to the Life the Matters thus intended; the Reader is however at Liberty to CRITICISE for how near or remote soever (this remains to be considered at our Leisure) it may be that so high a Manifestation belongeth to a *TIME* or *Dispensation* proportionably *Severe*.

THE *Sun* and the *Moon*, P. 1. as likewise the *Rivers*, and *Streams* of *Waters* upon the Mountains and upon the Hills, are to be understood in the Mystical Sense.

“ AND there shall be upon every high Mountain and upon every high Hill *Rivers*, and *Streams* of *Waters*, in the Day of the GREAT SLAUGHTER when the *Towers* fall. Moreover the Light of the *Moon* shall be as the Light of the *Sun*, and the Light of the *Sun* shall be *Seven-fold*, as the Light of *Seven Days*, in the Day that the Lord bindeth up the Breach of his People, and healeth the Stroke of their Wound.”-----The Saviour proceeds

proceeds, Ver. 23, 24. *For as the Lightning cometh out of the East, and shineth even unto the West, so shall also the coming of the Son of Man be,* Ver. 25, 26.

“ Come near, ye Nations, to hear, and hear-
 “ ken, ye People: Let the Earth hear, and all
 “ that is therein; the World, and all Things
 “ that come forth of it. For the Indignation
 “ of the Lord is upon all Nations, and his Fury
 “ upon all their Armies: He hath utterly de-
 “ stroyed them, he hath delivered them to the
 “ Slaughter. Their Slain also shall be cast out,
 “ and their Stink shall come up out of their
 “ Carcases, and the Mountains shall be melted
 “ with their Blood. And all the Host of Hea-
 “ ven shall be dissolved, and the Heavens shall
 “ be rolled together as a Scroll: And all their
 “ Host shall fall down as the Leaf falleth off
 “ from the Vine, and as a falling Fig from the
 “ Fig-Tree. For my Sword shall be bathed in
 “ Heaven: Behold it shall come down upon
 “ *Idumea*, and upon the People of my Curse to
 “ Judgment. The Sword of the Lord is filled
 “ with Blood, it is made fat with Fatness, and
 “ with the Blood of Lambs and Goats, with
 “ the Fat of the Kidneys of Rams: For the
 “ Lord hath a Sacrifice in *Bozrah*, and a great
 “ Slaughter in the Land of *Idumea*. And the
 “ Unicorn shall come down with them, and the

“ Bullocks with the Bulls, and their Land shall
 “ be soked with Blood, and their Dust made
 “ fat with Fatness. For it is the Day of the
 “ Lord’s Vengeance, and the Year of Recom-
 “ pences for the Controversy of *Zion*,” *Isaiah*
xxxiv. 1, 2, 3, 4, 5, 6, 7, 8.

THE Saviour proceeds to make Mention of
the Coming of the Son of Man, Ver. 30. and that
 the *End of the World* should thus have been dis-
 coursed as it is, as if our Lord had all along
 been speaking of the Desolations of the CITY and
 TEMPLE, however it may have perplexed the
Orthodoxy of the Times: That Speaker had been
 unworthy of being called a *Prophet*, who should
 have spoken otherwise upon the Occasion than
 as the Saviour here hath done. As a Sufferer he
 did belong to the *Typical Administration*; and it
 is hence that whatsoever was transacted in the
 Way of a fulfilling the former *Predictions* con-
 cerning him, as were all the material Circum-
 stances of his *Birth*, his *Life*, *Crucifixion*, *Resur-*
rection, &c. were transacted in *Type*, as by the
 Tenor of our present Discourse. And if this his
last Prophecy, did bare a *double Aspect*, or was
 spoken with a *two fold Meaning*; or is it such
 as doth require a *double Interpretation*? Even so,
 as refering to the TIMES of the GENTILE
 CHURCH, were the Predictions of the former
Administration universally. They do all of
 them

them bear a *Double Aspect* I say, and particularly those upon the Subject now under Consideration, the *Desolations* of the GENTILE CHURCH, see the Plate, it is as plain as 1 2 3 4 5 6 7: Here the *First*, *Second* and *Third* Forms are in black, and the *Fifth*, *Sixth* and *Seventh* are in white; the One is the *Type* or Shadow, the Other is the *Antitype* LAW and GOSPEL.-----The Rebellion and *Heartedness* of the Jews did terminate in the Destruction and Desolation of their CITY and TEMPLE, the most tragical and terrible Catastrophe that ever befel a People or Nation ever since the Beginning of the World: And by how much the Dispensation of GOSPEL is more excellent than was that of the LAW, and by how much more abundantly it is abused, by so much the more terrible the DESOLATIONS which are determined upon the ENDS OF THE EARTH.

It is hence that our Lord should have declared, Ver. 33. *This Generation shall not pass until all these Things shall be fulfilled*: And it is hence that so manifestly there belongeth a *Double Interpretation* to those remarkable Sentences, *Luke xxiii.* 28, 29, 30, 31.

ABOVE all Things let us be aware of committing *Trespasses against the Lord* at BAAL PEOR;

of

of tampering with the *Mystery*, for however delighted and in Love with the Truth, the Outgoings of our Thoughts must be continually suppressed until such Times as the *Bestial Affections* be subdued.

!; the Issue and Consequence thereof how terrible ! *Numb.* xxv. Ver. 3 to 9. and again, Chap. xxxi. 15, 16. and *Rom.* i. 21, 22, 23, 24. Let us watch against the Outgoings of our Thoughts, for when brought into the Faith there needs no studying or striving to speculate at all : And however a seasonable Conversation, and in a select Way, as touching the *Mysteries* of the KINGDOM, neither may, or ought to be entirely prohibited, yet in general the Maxim *speake not of Religion*, ‡ is worthy of our strictest Observation ; *he that offendeth not in Word the same is a perfect Man.* There needs not be a great deal said ; but so far as *Persons* or *Authors* are consulted, let such be preferred as do not consider the Work of *Conversion* and *Regeneration*, a sudden and miraculous Thing, but as consisting of an orderly and gradual Manifestation of one Evil after another. The *Light shineth in Darknes*, and the *Darknes comprehendeth it not.*

I

‡ *W. Penn.* whether it is the Time that bringeth it to pass, or whether it is the Turn of my own Observations, I cannot say, but it seems to me as if the Peoples more, than usual, are at present addicted to a Blameableness herein.

I do absolutely forbid a *Formal Prayer*, it is merely a Device of the WHORE; a filthy *Innovation*, peculiar to these our latter Days; condemnable in itself, and most abominable in its whole Nature.

It is expressly forbidden by the Saviour. *And when thou prayest, thou shalt not be as the Hypocrites are; for they love to pray, standing, &c. Matt. vi. Verily, I say unto you, they have their Reward, but thou, when thou prayest, enter into thy Closet, and when thou hast shut thy Door, pray to thy Father which is in Secret; and thy Father which seeth in Secret shall reward thee openly.* The Prayer which is here proposed, was by no Means intended a *Formale of Words*, but it was recommended as being *that Condition or State of the Will and Affections* which distinguisheth a *real Christian* from an *Hypocrite* in all Places, and at all Times. It is however acknowledged that there are Times and Occasions when the Christian is considerably benefitted by *Retirement*: but this Retirement consisteth more immediately in the Abstracteness or Retirement of the Mind, such as may be exercised when about one daily Business, than in the Advantages of a *Closet Devotion*, according to the more literal Acceptation of the Word. Not often are there Occasions for vocal Prayer in private, nor ever in Public, any otherwise than in the way of an acceptable

Incense,

Incense, a sweet Savour unto the Lord,
Numb. xvi. 7.

The *Beasts* of the Field do enjoy the Pleasures of Life without the Imputations of SIN; when behold the BEAST less nearly allied to the perishable Earth, is found to be a compound of most astonishing *Inconsistancies*,-----What Man upon the Earth who (without the Assistance whether of *Preaching*, or of *Priest-craft*) is not Sensible at one Time or another that he is a SINNER? Here is therefore that so incomprehensible a Relation Subsisting between DEITY, and the *fallen Humanity*: Whence this *Consciousness of Sin* or what may it be called? With some it is REASON; and with others it is CONSCIENCE; few being able to explain themselves upon the Occasion. Here is that which however in the Language of the Testaments spiritually is called the LIGHT. *All Things that are Reproved are made manifest by the Light for whatsoever doth make manifest is Light* Eph. 5, 13. Whatsoever EVIL is uppermost, that is it which must be first forsaken, and it is not altogether likely that it should be forsaken at once, or as tho' I were able to forsake it of myself; not *Vainly* for the Lucre of a future REWARD on the One Hand, or *superstitiously* for the Fearfulness of HELL upon the other, for in the Way of a SACRIFICE only can it ever be effectual forsaken, *thy Will be done;*
the

THE *Evil* which in a *national* and *society* Way seems at present to uppermost, is that of an heedless *blind* and most idolitrous *Profanation* of *THAT NAME* which by Christians ought never to be *taken in vain*, in our *Preachings*, *Frayings* and *Singings* at our weekly Assemblies.

THE foregoing is but barely *Preliminary* to what is yet behind, it is but the *first Fruit* of our *travailing in Pain*, and for the *Explanations* proposed, the Reader is refered to some other Opportunity.

THIS our *first Essay* may not be so considerable as that the *Enemy* should be under Apprehensions upon the present Occasion:-----Be that as it may, it is the *TIME* that speaketh, and the *Explanations* by one Means or another shall be carried on.

IT will be objected by some, that a *Stile*, and *Way* of speaking less forward, less insolently daring, and impericus, might better have become so unexperienced a Person, I answer, *the Work is a very strange Work*, *Isa. xxviii, 21.* and whether I may have been conducted by the Motion of a *Wheel*, or whether by the Movements of a *Wheel as it were in the middle of a Wheel*, is now submitted to the Peoples whomsoever it may concern.

P. S. *The Postscript mentioned in the Table
of Contents, consisting of 22 Pages in a
small Character ; at the Instance of a
Friend, is for the present set aside.*









